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OF

SCRIPTURAL FACTS AND TRUTHS,

ESSENTIAL TO SALVATION,

ARRANGED BY CLINTON KELLY,

FOR THE BENEFIT OF THE YOUNG, AND ALL INQUIRERS AFTER
SACRED TRUTH—"WHAT MUST I DO TO BE SAVED?"

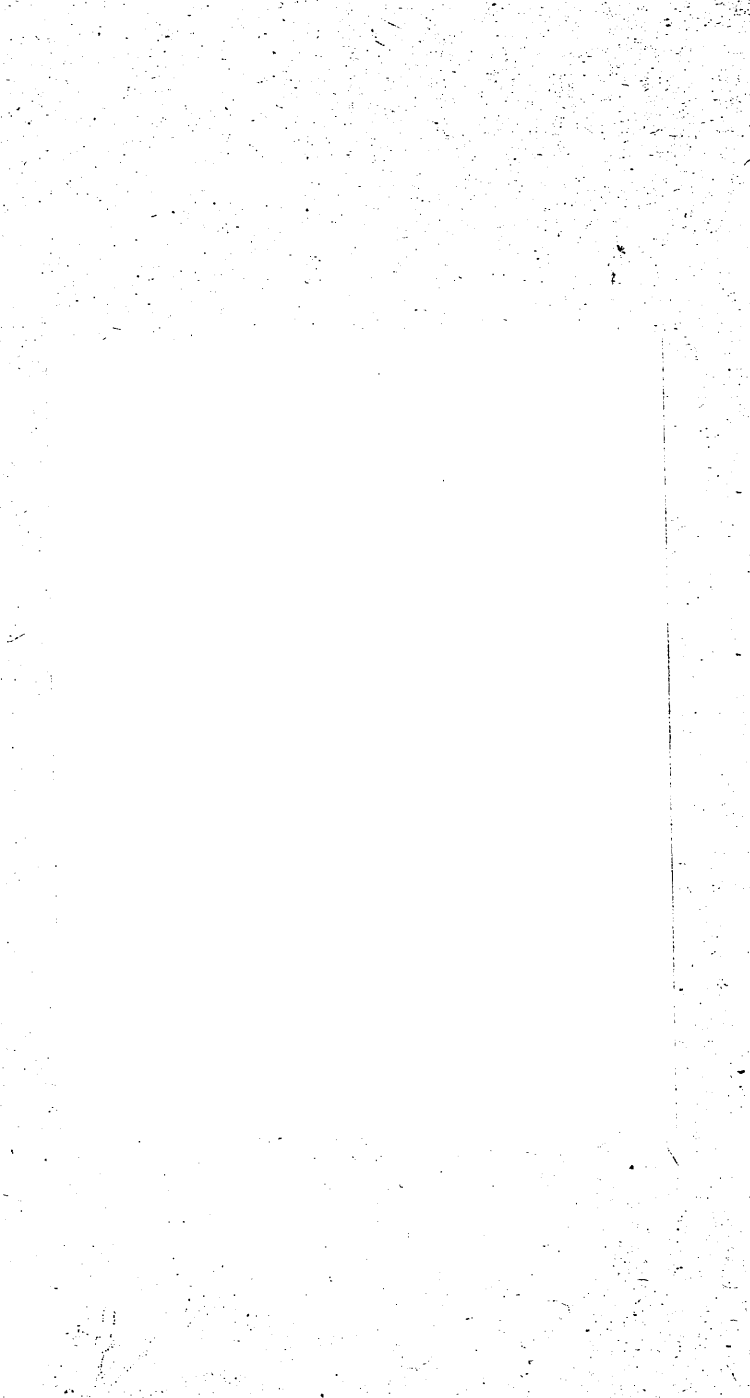
READ THE FOLLOWING, SO AS TO UNDERSTAND IT,

AND YOU WILL SEE.

DANVILLE, KY.

W. EDWIN AKIN.

1842.



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P R E F A C E .

The following work was begun with an intention of condensing a body of Scriptural facts and truths, of the most essential importance, in the narrowest compass possible, for the special benefit of the young, and those who may not be disposed to read a voluminous Theological work; but, it has swelled to double the size at first contemplated; and even now, we fear that it is too concise on several points, but as an extensive work would not answer the purposes in view, we have thought best to extend the work to no greater size. If the truths contained in the following pages be of essential importance, and suited to the wants of our countrymen, they ought to be read by all, but this would not be the case if a considerable volume was to be purchased and perused; nor will it be the case as it is, but we hope that, as it is short, it will be more generally read and circulated on that account. Permit the writer here, most humbly to request the reader, when he has read this work attentively, to loan it to his neighbors who may make a proper use of it, and especially to the young and serious, and that without regard to sects or names. We hope that if this is pleasing and profitable to any, and we hope it will be, they will feel interested in making their countrymen as well acquainted with it as possible. The writer may be indulged in these remarks as he does not expect to receive one cent profit for his labor.

As already stated, the conciseness of the work may have in some way embarrassed the arguments of the writer, and shut out some important texts, but we hope that when the reader calls this to mind, it will form the necessary apology. One essential design has been to be understood, and when it has been at all necessary, we have not shunned using repetitions, both in language and quotations.

The reader is seriously desired to read and examine, and decide whether he is reading truth or error, so that he may be prepared to receive or reject these pages. We can assure the reader that we have not gathered all the jewels of eternal truth that have clustered about our path, as we have travelled through the regions of blissful science, but the following work will furnish an important collection of them, as far as it goes.

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The reader may be notified that sometimes various views are taken of the same subject; this is especially so with regard to faith. On this subject some illustrations are used.

N. B. The words and sentences in the following work included in brackets [] and parenthesis (), are used to prevent a misunderstanding and a misapplication of the texts under consideration, and as nearly as possible, to completely harmonise the whole with the general tenor of the word of God.

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SCRIPTURAL FACTS AND TRUTHS.

Shortly after the fall of man, God made the promise of redemption thus, the seed of the woman shall bruise the serpent's head.—Of this promise, after this time, we have but little notice till the call of Abram; to whose history, as connected with Revelation and the Redeemer of the world, the reader's attention is most respectfully invited. Gen. 11th, 31, 32, we learn that Terah, Abram's father, took Abram, Lot, and their families, and left Ur of the Chaldees, to go into the land of Canaan, but stopped in Haran, where Terah died. In the next chapter we have an account of his call, Gen. 12th, 1, 3, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Notice, reader, we inquire what was the ungodly state of Abram before his call? But little on this subject is revealed; however, the following passages give some light: Isa. 29th, 22, "Therefore, thus saith the Lord that redeemed Abraham." Josh. 24th, 2, 3, "Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods." Here we learn first, from Isaiah, that God redeemed Abraham. Secondly, we learn from Joshua from what he was redeemed, which was, from an idolatrous association. Hence the mercy and goodness of God in the call of Abraham, in view of his personal welfare: "Get thee out of thy idolatrous country, from among thy idolatrous kindred, and from the idolatry of thy father's house." Hence we learn that Abram, before his call, was in the midst of an idolatrous people. How far he had gone himself from the purity of the patriarchal worship, into idolatry, we are not told.

Abram's call invited him into the land of Canaan, under the divine guidance. His obedience was the condition, on his part, in order to the fulfilment of the several promises following, made

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to him, and handed down to Isaac, Jacob, &c.; and here we shall ask the privilege of arranging the most important of these promises, so that the reader may have them as fairly in view as possible, all at the same time.

Gen. 12th, 2, "And I will make of thee a great nation," is the first promise. The second, "And I will bless thee, and make thy name great." The third, "And thou shalt be a blessing." Verse 3, the fourth, "And I will bless them that bless thee, and curse him that curseth thee." The fifth, "And in thee shall all the families of the earth be blessed." After these promises were made, Abram came into the land of Canaan, and passed through it, till he came to Sichem. Verse 7, "And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—After this, Abram journeyed towards the south, and finally into Egypt, on account of a famine. After his return to Canaan, of him it is thus written: "For all the land which thou seest, to thee will I give it, and to thy seed forever." Chap. 13th, 15, 16, "And I will make thy seed as the dust of the earth." After the interview with Melchizedek, it is said, chap. 15th, 1, "The word of the Lord came unto Abram in a vision, saying, fear not, Abram: *I am* thy shield, *and* thy exceeding great reward." Verse 5, "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." After this, Abram being so ordered, presented several victims in sacrificial order, for entering into covenant with God, and God with him. In this covenant God bound himself to fulfill his promises, which he had made to Abram. In that same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," &c. At least 14 years after these things, and after the birth of Ishmael, it follows, chap. 17th, 1, "The Lord appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.—And I will establish my covenant between me and thee and thy

seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 'This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised,' &c. After the institution of circumcision, it is said, chap. 18th, 18, 19, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." After the offering of Isaac, chap. 22th, 15, 18, it is written, "And the angel of the Lord called unto Abraham, out of heaven; the second time, and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee; and in multiplying, I will multiply thy seed as the stars in heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice.— After the death of Abraham, the Lord said to Isaac, chap. 26th, 3, 5, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of Heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." The same promises, in substance, were handed to Jacob, found in chap. 28th, 13, 14, the Lord said: "*I am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

Having presented the above list of exceeding great and precious promises for the most attentive consideration of the reader, let us proceed to notice some of the leading facts and truths which

they contain, and to which other portions of the word of God agree and refer. The first we shall notice is the order of God in making a covenant with Abram, in chap. 15th, 8, 21. In verse the 8th, it is said, in anxious terms, "Lord God, whereby shall I know that I shall inherit it?" (that is, the promised land, and the promises;) and he said unto him, "take me a heifer of 3 years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon; and he took unto him all these, and divided them in the midst, and laid each piece one against the other; but the birds divided he not. Verse 17: "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace and a burning lamp (the symbol of the divine presence,) that passed between the pieces. In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Exo. chap. 24th, 4, 8, "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, all that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words," (the words of the law of Moses.) Heb. 9th, 18, 19, "Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, this *is* the blood of the testament which God hath enjoined unto you." Math. 26th, 27, 28, "And he took the cup, and gave thanks, and gave *it* to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Zech. 9th, 11, "As for thee (the King of Zion,) also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water." I. Cor. 5th, 7, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." Heb. 9th, 26, "But now once in the end of the world hath he (Christ) appeared to put away sin by the sacri-

rice of himself." In the four last quoted passages, we have the blood of the new testament, and its sacrifice clearly set forth, all found in Christ; and, to these a multitude of positive scriptural declarations agree, which we need not now notice, as the above are sufficient for our present purposes. From the word we shall next see what place this covenant blood and sacrifice takes between a holy God and sinful man. John 1st, 29, in reference to sacrifice, but speaking of Christ, John says: "Behold the Lamb of God; which taketh away the sin of the world. Again—II. Cor. 5th, 18, 19, "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." And to these, the sacred record agree upon this subject; hence, we find the place of the sacrificial death of the Son of God to be that of atonement and reconciliation. He is therefore styled the Mediator of the New Testament. In view of what we have before us, we will add two other quotations. Psms. 50th, 5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Jer. 34th, 18, 19, "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf." From the first and last quoted texts in the preceeding list, we have a correct view of the order of God, in making or entering into a covenant, with not only Abram, but others, which was, as the Psalmist states, by sacrifice. First, God provides or points out the sacrifice. Second, man is directed to offer the sacrifice appointed of God. Man must obey. This being done—thirdly, the fire from heaven, or a smoking furnace and burning lamp passes between the pieces, or consumes the sacrifice. Fourth, man passes between the covenant pieces, or in the sacrifice, meets his God, where they enter into the bond of the covenant. This was virtually the order at the foot of Sina, if the form was not to the letter attended to. In entering into what, Jer. 31st, 22, and St. Paul, Heb. 8th, 13, call the old covenant, and in a spiritual sense, the same divine order holds good in reference to the great covenant sacrifice of the Son of God. He is thus spoken of by Isah. 42nd, 6, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the peo-

ple, for a light of the Gentiles." He is the Lamb of God that taketh away the sin of the world; he appeared to put away sin by the sacrifice of himself; he is a covenant sacrifice therefore, and with this view many scriptures agree God was in Christ, reconciling the world unto himself. There is now no condemnation to them that are in Christ Jesus; he is our peace, &c. The plain state of the case is this, the sinner approaches God through Christ, or in Christ;—hence it is said that through Him both Jews and Gentiles have access to God, and God meets with the unfeigned seekers of salvation in Christ, and with them makes the new covenant; the sum of which is, I will be your God and ye shall be my sons and daughters, saith the Lord Almighty. We therefore conclude that God only enters into covenant in the proper sense of that term, with any man, or all men, by sacrifice. In the first covenant passed in review, God bound himself to give to Abram's posterity the land of Canaan, which was to be the territory of God's congregation; in future years the land of revelation, the country of light and vision, upon which the light of heaven should shine in various broken, but distinctly understood rays; for the benefit, not only of Abraham's posterity literal, but for the welfare of the world, for the world was in darkness. This was God's land for enlightening the nations. Men were in ignorance—this was God's country in which to raise wise men and prophets to teach knowledge. The race of men were lost—God had promised the seed of the woman should bruise the serpent's head. This was God's land in which the Saviour of men should come, and God's unconditioned promise should be verified; and this land was by God appointed a type of the heavenly Canaan. No wonder, then, that God's watchful eye is represented as being always over that land. The reader will do well to notice that, the promise that "the seed of the woman shall bruise the serpent's head," was without condition on the part of man, and that in order to the fulfilment of this promise, God tenders to Abram the land of Canaan, on condition that he would leave his country and sojourn in Canaan in subjection to his will. However, more than four hundred years after, and near to the time when the chosen part of his posterity might have been put in possession of the promised land, being at the foot of Sina, now a considerable nation, God takes them into solemn covenant with regard to their personal and national future condition—it would have been out of order to have made this covenant with Abraham personally, but it came orderly at the time it was instituted—God required at the hands of all the Israelites, obedience to his law, handed to them through Moses, and

promised, or bound himself, on his part, on the condition of their obedience, to lead them to Canaan, and give them victory and conquest over their enemies, and unexampled peace and prosperity in the land of their fathers forever; but, if they failed, God threatened them with the greatest calamities, without declaring that he would forever disinherit and destroy them. From the scriptures we learn that it was never the design of God to finally and entirely destroy Israel for their sins as a nation till Shilo should come; therefore, they, notwithstanding their many provocations up to that time, with some interval, lived in the holy land. The duties which were enjoined on them were those of piety and morality.—Those of piety were the observance of the rites, ceremonies and sacrifices of the law of Moses, which were typical, and referred to Christ and the gospel as their anti-types;—and this brings us to Christ, the great covenant sacrifice, in reference to whom all the covenants made by God with men, were made from Abraham to Christ, of any general character, and to whom the most of the ceremonials of Moses referred. To close this view God made a covenant with Abraham, securing to his posterity, the chosen portion of them, the land of Canaan for their benefit and the good of the world. He, more than four hundred years after, made a covenant with Israel, in the wilderness, enjoining obedience to a heavy ritual and ceremonial law which was intended as the best for that people for the time being, and to be useful to the world in understanding Christ and his gospel. And, lastly, the covenant in Christ, which gives all true believers, of every country, equal privileges in the enjoyment of the Church of God under the reign of the Saviour.

We may take another view of the promises made to Abraham, Isaac, and Jacob, and that is, how inseparably they are connected one with another. These promises, bound by the covenant and oath of God, secured to ancient Israel the land of Canaan, and this was the first step to all families of the earth being blessed in Abraham's seed; the fulfilment of the promise literal provided for its spiritual completion or the fulfilment of the promise that Abraham should have a numerous offspring, was necessary to God's revealing his will to man, and the coming of the Messiah, through whom all families of the earth were to be blessed. The order in which they should be arranged, or understood, is found connected with God's oath, Gen. 22nd, 17, 18, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and in thy seed shall all the nations of the earth be blessed.

The next view we shall take will be with regard to their highly

spiritual character, as set forth in the New Testament. Says John the Baptist, "God is able of these stones to raise up children to Abraham." And our Lord said in opposition to the boast of the Jews, that they had Abraham to their father—John 8th, 39, 40, "If ye were Abraham's children, (that is, in the spiritual and proper sense,) ye would do the works of Abraham." And he presently tells them that they are of their father, the devil, and his works they did—showing how little consequence there was in a literal relation to Abraham in the absence of his faith and piety. Again—Gal. 3rd, 7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Again—9th vr "So then they which be of faith are blessed with faithful Abraham." Again—29th vr., "If ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise." Once more, Gal. 4th, 28, "Now we, (believing) brethren, as Isaac was, are the children of promise;" and, as we learn in the next verse, "born after the spirit." These passages speak the common sense of the word of God on this subject, which show us that while these promises had a literal sense, their highest meaning is to be sought alone in a spiritual fulfilment.

Another view we shall notice is the following, that the people to whom the promises were transmitted from Abraham, were required to be a separate people from all others; so that it was not lawful for them to intermarry with other nations;—and, in addition to this, there was another efficient and essential means of knowing themselves to be a distinct people, and the literal descendants of Abraham; and that was, their genealogical lists by which they were able to trace their descent with certainty, especially in the earlier portion of their history—and generally down to Christ, among the Jews, when a reputed Israelite was required to show his literal relation to Abraham, he did not find his claim on a long residence of his family among the Israelites, with the enjoyment of civil and religious privileges, for all knew that were minded or able to know that proselites were allowed such liberties; nor did they rely on the sign of circumcision, for this right belonged as positively to a slave, in whom there was no Israelitish blood, as anyone in the nation, and this by the command of God. But they did rely on their genealogies, as the bible reader will know upon a moment's thought. But if you call for proof you shall have a cloud of witnesses by turning to the following passages: Num. chap. 1st and 2nd—again, chap. 26th—again, from the 1st to the 9th chap. of 1. Chron.—Ezra. 2nd chap.—again, Neh. 7th chap., and in the 64th verse it is written, "These (that

laid claim to the priesthood after the return from the Babylonish captivity) sought their register *among* those that were reckoned by genealogy, but it was not found; therefore were they, as polluted, put from the priesthood." Again, Mat. 1st chap.; and finally, Luke 3rd chap., beginning at the 23rd verse. In these last lists we have an important view of their use, which was to show the descent of the Messiah in exact accordance with the promise of God and the declaration of the prophets, so as to furnish the best means of false Christs being detected to the end of time.—Another look, reader, at these precious promises, in which the world was deeply interested, with the inquiry, what relation does the people of God, properly so called, sustain to Abraham? and what relation does he stand in to them, as declared in the scriptures of truth? To this we shall answer in the infallible oracles of God, Gen. 17th, 5, God thus speaks: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Rom. 4th, 17, "(as it is written, I have made thee a father of many nations.)" In the 16th verse it is written: "Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; *who is the father of us all.*" Abraham is therefore according to these texts the father of many nations—the father of all true believers. Next notice Gal. 3rd, 7th, "Know ye therefore that they which are of faith, the same are the *children of Abraham.*" Again—29th verse, "If ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise." Believers in Christ are the children or numerous promised seed of Abraham, and he is their father. This brings us in view of one of the most important inquiries, which is, why is Abraham constituted *our father*, and *we his children*? That God has ordered this relation is certain, and that he has done it for the wisest of purposes is also certain. The reasons we next inquire after.

Reader, attend the fact that God has constituted a man *the father of all true believers*, and that nineteen hundred years before Christ came in. The flesh demands your most interested attention. The reasons for this arrangement of heaven will be found in the following passages: It is said in Rom. 4th, 3, in reference to Gen. 15th, 6, "Abraham believed God, and it was counted unto him for righteousness," or justification. Again—verse 9, "For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in

uncircumcision," (at least 14 years before ever circumcision was heard tell of in the world.) "And he received the sign of circumcision, (called of God, Gen. 17th, 11, the token of the covenant,) a seal of the righteousness of the faith which *he had* being *yet* uncircumcised: that he might be *the father of all them that believe*, though they be not circumcised; that righteousness (or justification) might be imputed unto them also: And the father of [heart] circumcision to them who are not of the [outward] circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, [and thus showing the spirit as well as the letter of circumcision,] for the promise, [of God] that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, [the observance of the law of Moses as a condition in order to the fulfilment of that promise,] but through the righteousness of faith;" God's unalterable condition required at the hands of all men, from Abraham to the end of the world, who wish to become Abraham's seed and heirs according to the promise. [Thus we have God's explanation of his own economy in our believing relation to Abraham; in matters of faith he is our example, *we walk in the steps of his faith.*] 16th verse: "Therefore *it is* of faith, [on the part of man] that *it might be* by grace; [at the hand of God, and for this the best of all reasons,] that the promise might be sure to all the seed, [that is, to all who would believe] not to that only which is of the law, [of Moses, by which they were bound to perform various services of a typical character, being the chosen literal race of Abraham,] but to that also which is of the faith of Abraham; who is [alike the father of all true believers wherever and whenever found to the end of the world,] *the father of us all.*" 22nd verse: "Therefore [faith or unshaken trust] was imputed to him [Abraham] for righteousness. Now it was not written [that is, the history of Abraham's justification by faith] for his sake alone, that it [faith] was imputed to him; [for righteousness or justification] but for us also, [that is, to all the world blessed with revealed truth] to whom it [faith] shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for [the meritorious cause of] our justification." Therefore, the Apostle having argued the subject most successfully against all opposition, whether men believe him or not. He triumphantly closes, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Let me again remind the reader that in matters of faith, Abra-

ham, by God, is presented **AS OUR FATHER, PATRON, AND EXAMPLE.** Gal. 3rd, 8, "And the scripture, foreseeing that God would justify the heathen through faith, [God's unchangeable condition of justifying the ungodly] preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed." 13th verse: "Christ hath redeemed us from the curse of the law, That the blessing of Abraham [that is, the blessing that God promised to Abraham's seed] might come on the Gentiles through Jesus Christ; that we might receive the promise of the *Spirit through faith*." 26th verse: "For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To what we have found in the above list of texts, we need but affirm what Mr. Campbell admits, that in matters of faith Abraham is our moddell, and this brings us in full view of justification by faith, as taught in the bible.

From some of the passages we have quoted, the attentive reader has seen that *faith* takes a most important place in the great work of our *salvation*, as set forth in the scriptures of truth. However, before we proceed to the main point, we will notice one preparatory to it, which is, that all divine institutions, ordinances, and services, appointed of God for salvation, are designed to *bring man to true faith in God, or to confirm and build him up in the faith, or to show his faith*. We have assumed the ground for the sake of being understood. Now to the proof.—Gal. 3rd, 24: "Wherefore the law was our schoolmaster to *bring us* unto Christ, that we might be justified by faith." This is a broad expression, for it takes in all the divine service under the law of Moses, and shows that its use is to *bring us*, step by step, to believing ground, where we may be justified by faith, in order to do the work of Christians, as a successful teacher *brings* his pupils through the first rudiments of learning up to an education, in order to perform the work of scholars. Again—John's ministry was intended to be *preparatory to believing* in Christ. John 1st, 7: "The same came for a witness, to bear witness of the light, that all *men* through him might believe." That is John's ministry was designed to *bring* men to faith. Again—the first preaching of the Saviour was to *bring* men to faith. Mark 1st, 15: He says: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." That was the sum of his first preaching. He showed that the time of the coming of the Messiah, according to the prophets, was fulfilled, and therefore they might be sure that the kingdom of God was at hand; he therefore insisted

on *their repenting that they might believe* the gospel; for Jesus taught that men should repent in order to believing, [that is, trusting in God.] Says he to the impenitent Jews, Mat. 21st, 32: "John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, [that was the publicans and harlots bringing forth fruits showing repentance and faith in the approaching or already come, Messiah, as taught by John,] repented not afterward, that ye might believe him." Again, John 5th, 44: He says to the impenitent Jews, "How can ye believe, [*as if he had said it is impossible for you savingly to trust in God,*] which receive honor one of another, and seek not the honor that *cometh* from God only." The class here alluded to were impenitent worldlings, fond of flattery, but cared little about God. From some of the last mentioned texts, as well as a number of kindred ones that the bible reader can readily call to mind, we learn the very dangerous mistake that many teachers professing to restore the ancient gospel, are making in placing *repentance after faith*. In this they manifestly pervert the ancient gospel, which requires repentance in order to faith. Theirs is faith in order to repentance.—The mistake is here—they teach that faith is the belief of *testimony*, as true. The ancient gospel teaches that justifying faith is not only belief in the testimony of God as true, but *trust in Christ for personal salvation*. The faith they teach is truly preparatory to repentance, but both the belief of divine testimony or their *faith* and sound *repentance* are but preparatory to *trusting savingly in Christ*. The order of the ancient gospel is stated by Paul, thus, "repentance toward God, and faith toward our Lord Jesus Christ." But more of this hereafter.

Having noticed that the law, the ministry of John, and the first preaching of the Saviour was intended *to bring* men to *faith*, we shall notice the place that St. Paul gives the whole of the sacred canon on this subject, or in reference to this matter—Rom. 10th, 17: "*Faith cometh by hearing, and hearing by the word of God,*" as if he had said that sincere hearers and readers of the word of God are using the most important means appointed of God to bring them *on believing ground*, or to *faith*, which is trust in Christ. Next hear St. John on this subject; referring to the teachings and works of Jesus, he says, 20th, 31: "*But these are written, that ye might believe that Jesus is the Christ, [from the many indubitable evidences shown in him] the son of God; and that believing [that is, trusting in him,] ye might have life through his name.*" John, therefore, wrote his testimony that men *might be-*

lieve in the Lord. Once more—John 17th, 20: “Neither pray I for these alone, [his then present disciples] but for them also which shall believe on me through their word;” or through the gospel, not only in that or the next generation, but to the end of time.—The design of the whole gospel, therefore, is to bring men to *believe on the Lord Jesus Christ that they may be saved.*

What is said, or may be applied to individual sinners, from the authority of God, with reference to the salvation of their souls, is universally in the scriptures to be understood in the same way, so that if a sin is forbidden and a course of obedience enjoined, it is still with reference to his being *brought* into a believing or trusting state of soul, or *on believing ground*; so that if we say with John, to the man of rude habits, do violence to no man, or if we say, let the wicked forsake his way, the unrighteous his thoughts, cease to do evil and learn to do well, go to church, keep the Sabbath, be sober, read your bible, call upon God, for whosoever calleth upon the name of the Lord shall be saved, says Joel and Peter, in reference to the penitent seekers of salvation. Or if from the source of authority we use the broad, all comprehending term, repent of your sins, as used in the book of God, we mean to do all these and all other obligatory duties required of you as an unpardoned sinner, not to merit pardon nor for any other purpose than that by these, under the appointment of God, you may *arrive on believing ground or a trusting state of soul in Jesus Christ*; and then, and not till then, you shall have life—the Saviour being Judge, he that believeth on the son hath everlasting life. Sinner, you must come *here* whether it takes you a long or a short time; whether you do many duties or a few; whether you are old or young, you must arrive here *on believing ground*, in order to pardon; but, remember that no truth under heaven in the book of Revelation is clearer with which your salvation is now concerned than this, that the fundamental design of heaven’s appointed means and institutions is to *bring you on believing ground, or into that state of soul* where you only can savingly trust in Christ. To assist the reader in understanding this most important subject, let us try an illustration. Admit that it was a fact that Michael, the Arch-Angel, had descended from heaven and took up his residence in the White House in the City of Washington, and that the President of the United States was the porter, through whom alone admission to the presence of the angel could be obtained, he having always the keys of admission in his own hands, and always ready to admit all serious applicants who, for the best of purposes, apply for admission to the

presence of the angel, to those who are admitted to his presence, Michael always gave the most important instruction concerning heavenly things; but, here, and here only can he be seen and heard, and the only admittance is *through the porter*. Now, you know that all who would be admitted must come here and apply for admittance through or by the porter—now, of course, there will be a material difference between the length of the roads here:—those who live in the city and neighborhood have to come, and those who live in the remotest States and Territories will have to travel in order to arrive on the same spot for admission to the angel, through the porter. Again—there will be a difference with regard to the speed of each class of travellers:—those who travel on foot are likely to move slower than those who go on horseback; and those who go on horseback will be left behind by those who travel by stage, and those who travel by steamboats and railroads may leave all other travellers behind, and the sooner arrive on the desired spot. There will also be a great difference between the number of roads, directions, signboards, ferries, bridges and taverns, that must be used in order to arrive at the same desired place. Those near, of course, will have but few of these to employ, while those who reside at a great distance will have many roads, directions, signboards, ferries, bridges, and taverns to pass, in order to arrive in the presence of the President for admission into the presence of the angel. But now notice all the means of travelling, and all the time, toil and expense, whether one mile, one thousand miles, or more, only *brings* the applicants to the President, or porter, for admission into the presence of the angel. If they, after all, do not apply for admission, *through the porter*, *all is lost*—they have had their labour for naught, as he only can introduce them to the presence of the angel; and their business is to come by the proper means into his presence, at the proper place, and make application for admission *through him* to the Angel. The applicants travel the roads and use the necessary *means* in travelling, and thus arrive at the spot and apply to the proper man for admittance, but he, and he only, *admits the applicants to enjoy the benefits of an interview with the angel*.

We hope that this illustration will be easily applied by the reader where we have not made the application. The angel here is intended to represent Christ; the porter, faith; the journeyings over roads, ferries, and bridges, in their various lengths, &c., the means of God's appointing, of his *ordinances*, to bring men to believing ground, which is as much a state of soul as the White

House is the Capitol of these United States; and to this trusting state they must come, though they have to travel from the remotest territories of Atheism, bordering on the regions of damnation, or the awfully distant states of Judyism, Deism, Paganism, presumption and profanity, in order to be savingly introduced to Christ through FAITH. Here every sinner must come, from him that is almost a christian, and like the young man in the gospel not far from the kingdom of God, to the remotest sinner who has not yet transcended the bounds of mercy, who may be as a brand plucked from the fire, in order to be savingly introduced to Christ by faith, who is the only porter, who admits none even after they have come but those who trust in Christ;—therefore, the design of the ordinances of God in behalf of sinners is to bring them on believing ground, where they may be savingly introduced to Christ by faith. Here sinners must arrive for salvation, let them come as they may; whether it be as it were by foot passage, or on horseback, or by stage, or by steamboat, or railroad; but, let us advise every sinner to come by the speediest rout, which will be at once to forsake all and take the direct road to faith in Christ laid down in the Book of God, and continue your journey without halting, till you arrive on believing ground, where FAITH will introduce you to a saving knowledge of Christ; a knowledge hid from all the world, and from all formal professors of religion, of every grade and name, who stop short of this believing ground and trust in Christ which only unlocks the gates of admission to salvation.

To turn to believers all scriptural obligations; on them or the performance of duties enjoined of God are designed to establish, build up, and declare or show the faith—Acts 14th, 22, it is said on a certain occasion, the Apostles were engaged in “Confirming the souls of the disciples, [that was, confirming them in the faith] and exhorting them to continue in the faith.” Again—15th, 32, “And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*,” [in the faith, of course.] Again—16th, 5, when the apostolical decrees were read in the churches, “So were the churches established in the faith, and increased in number daily.” Again—Paul speaking of his earnest desire to visit the Thessalonian brethren, and to profit them by his visit, says: I. Thes. 3rd, 10, “Praying exceedingly that we might see your face, and might *perfect that which is lacking in your faith*.” So you see that one essential design of apostolical ministrations in behalf of the church or believers, was to confirm and perfect them in the faith—Eph.

4th, 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In the above, the first thing we have is the various ministerial offices bestowed by Christ on different men. The second thing is the purposes these offices are to serve, which is, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ. And in the third place, he shows us what all ministerial talents most faithfully employed are desired to accomplish; or how the perfecting of the saints, &c. is to be done;—they are all to be used, if God's appointment be followed, till we all come in the **UNITY OF THE FAITH**, and thus perfect the saints, and thus successfully do the work of the ministry, and so edify the body of Christ; and so shall those who have come in the unity of the faith be brought to a saving knowledge of the Son of God, even unto a perfect man, unto the measure of the stature of the fulness of Christ. But all this great work of salvation is effected by bringing the hearers into the unity of the faith, *and it is clearly the design of ministerial services of God's appointment to accomplish this end.* The design therefore of the *ministration of holy things in God's house is, that all may come in the unity of the faith*, if they fail, they have not accomplished their saving design, which is often the case through unbelief, &c. if they succeed. In every case where success is complete they have fully served their saving appointment. And having brought us in the unity of the **FAITH**, or to the firmest intelligent trust in Jesus Christ, this submissive, obedient, entire trust introduces us to a saving knowledge of the Son of God, even unto a perfect man, unto the measure of the stature of the fulness of Christ, which takes in the whole work of salvation experienced by the holiest saint on earth. But you ask what is the unity of the faith? We answer, united, sound and perfect *allegiance to Jesus Christ*. Other explanations may be given; but if they are correct, they amount to the same thing. Jude 20: "But ye, beloved, building up yourselves on your most holy faith," (in opposition to the mockers that walk after their own ungodly lusts, mentioned above, who separate or distinguish themselves, having not the spirit. John says: "By this we know that we are his; by the spirit which he hath given us, they have it not, which is showed in their unholy lives, which separates or distinguishes them from the beloved and faithful followers of Christ,

and that the true disciples be always well distinguished from the whole herd of hypocrites, and misled, deluding and deluded souls." Jude encourages them to continue building up themselves on their most holy faith; and, he points out one of the most *distinguished of all means or ordinances* for that purpose, which is,) "*Praying in the Holy Ghost*," or with the spirit and understanding. This is the way to build yourselves up on your most holy faith, and thus to keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Prayer here is showed to be designed to *build the believer up on his most holy faith*. But hear St. James on this subject—Jam. 2nd, 22: "By works was faith made perfect;" referring to Abraham who had long before been justified by faith. But the doctrine is of general character, and lays down a course of pious obedience, or works in believers, as appointed of God, for the perfecting of their faith. Again—James lays it down as a proper rule, that consistent believers should show their faith by their *works*; for, says he, 2nd, 18: "Shew me thy faith without thy works;" and this no believer can do, "but I (an inspired apostle, according to God's order;) will shew thee my faith by my works." But you say by what *works*? By walking in all the commandments and ordinances of God; blameless in general, but in particular by attending those *ordinances* specially designed for public declarations of faith in Christ;—and the most prominent of these are, *Baptism* and the *Supper of the Lord*. Whatever additional meaning or importance has been attached to both these ordinances, all christians regard them as the most solemn declarations of faith; herein christians are required to show their faith by their *works*. From the great number of infallible witnesses we have heard testify to the subject before us, we shall most positively and safely conclude that the whole routen of *divine ordinances and services*, designed to be employed in the salvation of men, were appointed of God to bring men to faith; to confirm them in the faith, or to show to the world and each other their faith. And if an objection should rise, with a list of passages from the Book of God, and endeavor to show that this or that *ordinance* is saving in its nature, he must just remember that its value is found in its tendency to bring the sinner to *trust in God*; or, to build the believer up on his most holy faith; or, for the benefit of the church and world; to convincingly show his faith. But surely no man will ever join controversy with Jesus Christ and his apostles on this subject.

FAITH, as explained by St. Paul, Hew. 11th, 1, "Is the sub-

stance of things hoped for, the evidence of things not seen." But, as great men differ as to the exact meaning of the apostle, here we shall hear him where he cannot be misunderstood—Eph. 1st, 12, 13: "That we (believers) should be to the praise of his glory, who first *trusted* in Christ, in whom ye also *trusted*, after that ye heard the word of truth, *the gospel of your salvation*; [God's appointed means to bring men to faith or trust] in whom also after that ye *believed*, ye were sealed with that holy Spirit of promise." Here trust is twice mentioned, and belief once, but clearly in the same sense or meaning the same thing. Rom. 14th, 12, "And again, Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; **IN HIM SHALL THE GENTILES TRUST**," (or to him shall the Gentiles swear allegiance, and keep the oath.) Math. 12th, 21: "And in his name (that is, Christ,) shall the Gentiles trust." I. Tim. 4th, 10: "For therefore we (disciples) both labor and suffer reproach, because we *trusted in the living God*, who is the Saviour of all men, (temporarily, for in him we live, and move, and have our being,) specially of those that believe;" that is, he is the Saviour in a spiritual and eternal sense, of all true believers; or of all who **TRUST IN HIM**. From the above quoted texts, it is certain that the scriptural meaning of faith and belief, when connected with salvation, is, trust not in the testimony but **IN THE LIVING GOD**. *Belief*, *faith* and *trust* are three very common terms in the Bible, and frequently mean the same thing; for belief often means trust, and faith often means the same thing; but sometimes belief does not mean trust, for the Devils believe and tremble but do not trust in Christ. Simon, the sorcerer, believed and was baptised, but there is no evidence that he ever trusted in Christ, for he was in the gall of bitterness and bonds of iniquity shortly after baptism. Paul lets the Corinthian brethren know that he had heard that there were divisions among them, and that he partly believed it: and if he firmly believed it, he never would have said that he trusted it was so; for no man can trust for what he fears and knows to be an evil. So that it is clear that to believe is not to trust, unless its relation shows that absolutely to be its meaning; however, this is very often the case in the scriptures. *Faith* is used with some latitude of meaning in the bible also, though that latitude is not considerable, the following passages will be in point: Acts 24th, 24: "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trem-

bled." Here the gospel is called the faith in Christ. Again—Gal. 1st, 23: "But they had heard only, that he (Paul) which persecuted us in times past now preacheth the *faith* which once he destroyed," that was the gospel. Again—Gal. 3rd, 2: "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of *faith*?" that is, the gospel. Other passages might be added, but these are sufficient. Trust, however, differs from both *belief* and *faith*, in this essential difference, that it always means the same thing. If you trust a man with a hundred dollars it is that much trusted; if for a thousand, it is that much trusted; if with your liberty, character or life, the value of the thing trusted always points out the amount of trust, and your safety or danger depends on the responsible or irresponsible character of the trustee. But trust is *unchangably the same thing*. In the Old Testament trust is as common as faith in the New, and has all the blessed relations associated with it when that *trust is in the Lord* that we find connected with *faith in Christ*. **READER, YOU MAY SAFELY RISK YOUR SALVATION ON THE FOLLOWING RULE: WHENEVER, IN ALL THE WORD OF GOD, SALVATION IS ATTACHED TO BELIEVING OR FAITH, YOU MAY BE INFALLIBLY SURE THAT EITHER OF THESE TERMS ARE TO BE UNDERSTOOD IN NO OTHER WAY, NOR NEVER STOPPING SHORT OF TRUST.**

We may observe that St. Paul lets us know Heb. chap. 11th, that faith, in its most powerful and operative character, was exercised among the ancient worthies, from Able to Christ; but it is almost always expressed in the Old Testament, *trust*. We now may observe that belief always precedes trust. If I act rationally I must believe a man to be honest before I will *trust* him as an honest man. I must believe myself diseased and another man skilled in the cure of diseases before I will trust him as my physician;—so men must believe that they are sinners, and repent of their sins, and believe that Christ is the Saviour before they will *trust in him* for salvation. If possible let us look closer still at faith, or trust in Christ and find out its component parts. First, it includes confession of guilt and danger, for no man will *trust* in Christ for pardon and salvation, who feels no guilt for sin nor no danger of punishment. Second, it includes despair in self-distinction, self-works, self-righteousness, and all else of a like nature, for none who believe that these things will save them, will, in that state of mind, trust alone in Christ for salvation—this brings the man humble before the Lord. Third, having despaired

of saving himself, or meriting any part of pardon or salvation, he casts himself on the mercy of God through Christ, and his stubborn heart and will are broken into humble submission to God's plan of salvation. Fourth, it includes a hearty mental pledge or promise never hereafter to disobey God willingly, but always, by the help of his grace, to do his will. Fifth, it contains a hearty acceptance [as the best] of the plan of salvation through Christ. And here God meets the Prodigal, and Angels rejoice, though infidels deride and devils despise; but the new born believer rejoices in hope of the glory of God. It may be said in this view of faith that some things belong to repentance; about this we will not differ, for all who come to Christ and trust in him, come in a penitent state of mind.

But the objector says that many who profess to have *faith* in Christ, such as you contend for, cannot explain the first principle of it. Admit it. And is that any evidence that they know nothing of its beneficial effects? No. A man may have a healthy stomach and good digestive organs, and enjoy the highest advantages that such a condition can afford, without being able to define one single principle of digestion. So a man may be sound in the faith, and adding to that virtue, knowledge, temperance, &c. without being able to give one metaphysical explanation of faith.

We have already seen that Abraham, in matters of faith, stands appointed of God, our father, our example and our pattern—his faith we now pass again in review. When God called him in Ur of the Chaldees, and promised him the land of Canaan, and that he would make of him a great nation; that he would bless him; that he would make his name great; that he should be a blessing, and that in him all families of the earth should be blessed—which was a reference to Christ. He *believed* the promise so far that he came into Canaan, and the Lord appeared unto him, and said: "Unto thee will I give this land;" and there he built his first altar to the Lord, from which he removed after a time, and stopped between Bethel and Hai, and reared his second altar and called on [that is, prayed] to the Lord. After the famine, when he came up out of Egypt, he returned to his second altar and there he called on the Lord. After him and Lot had separated the Lord appeared unto him, and said: "I will give thee this land, and to thy seed forever; and I will make thy seed as the dust of the earth." After this he removed to Hebron, and there he built his third altar to the Lord. After the slaughter of the kings, on his return, Melchizedek, priest of the most high God, who was the most illus-

trious type of Christ, met him, from whom we may fairly judge from all testimony in the case, he received much Godly instruction, for he blessed him. Now the reader will pay particular attention. Abraham had went through all these *steps of faith and means*, and yet he was not justified. You ask for the proof—you shall have it. Gen. 15th, 1: “After these things the word of the Lord came unto Abram in a vision, saying, fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.” As God always speaks suitable to the case and condition of those whom he encourages, we may be sure that Abram was now in a fearful, anxious state of mind, about the fulfilment of the promises on which he had believed far enough to continue waiting for their fulfilment till now. But this is made clear by Abram’s own words—and Abram said: “Lord God what wilt thou give me, seeing I go childless; and the steward of my house is this Eliezer, of Damascus. Behold, thou hast given to me no seed; and lo, one born in my house is mine heir.” As if he had said thou didst promise me, when in Ur, if I would come here thou wouldst give me at least a child; and that from me thou wouldst make a great nation; and that thou wouldst give them this land; and that from me the promised seed of the woman should descend in whom all families of the earth should be blessed. These exceeding great and precious promises—the most worthy of regard of any ever made to man—induced me to bid farewell to earthly friends, and to sojourn among strangers. I have been here for years, striving to obey thy will, and looking for a beginning of the fulfilment of the promises; and yet I earnestly desire their fulfilment. Yet, thou hast given me no child, without which the promises must fail; and now, by reason of age, all human probability stands against *that*—behold thou hast given me no seed at all, let alone an innumerable seed, and on account of this dreary prospect, I have adopted an heir from among my subjects—one born in my house is mine *heir*.” But the Lord said unto him: “This shall not be thine *heir*. This is an arrangement of thine own, without my approbation, and founded in *unbelief*.—The offspring of thine own body shall be thine heir. This shows that as much as you have believed you have never *entirely trusted me* for the performance of my promises; but to assist you out of your troubles on this subject, [for *I must be trusted* before you can be soundly comforted] come forth abroad.” And he brought him forth abroad, and said: “Look now toward heaven and tell the stars if thou be able to number them, [no, I cannot] well, so shall thy seed be, says God.” And he BELIEVED IN THE LORD, not in his altars; not in his sacrifices; not in his prayers, nor in the promises only, but in

the Lord; and he counted it to him for righteousness or justification. Let God, by the mouth of Paul, be heard here—Rom. 4th: For we say that faith was reckoned to Abraham for righteousness, for the promise that he should be the heir of the world was not to Abraham or to his seed through the law, [of Moses, as a condition of justification,] but through the righteousness of faith; this being God's established order from Abraham to the last believer in the Lord, who, against [human] hope, believed in hope that he might become the father of many nations, according to that which was spoken, [the stars of heaven] so shall thy seed be. And being not weak in *faith* [or trust] he considered not his own body, now dead, when he was about an hundred years old, [by this we learn that he continued unshaken in the faith, for this faith began at least fourteen years before the birth of Isaac,] neither yet the deadness of Sarah's womb—his *trust* surmounted all these human barriers, and threw him entirely on God for all—for he staggered not at the promises of God through unbelief, [which he had doubtless done before in *adopting an heir*.] Who that looks at Abraham's case here, does not see that he had enough to stagger any man under heaven that would think of any thing but God and his infallible word? But he was strong in *faith*, giving glory to God, [before justification, in fear and trouble, he now gives glory to god. He saw the day of Christ, as the saviour tells us, and was glad,] being fully persuaded that what he had promised he was able also to perform. Therefore, it, *faith*, was imputed to him for righteousness—because it was *perfect trust* in a *perfect God* for the fulfillment of all his promises in the bestowment of blessings on him and the world through the Messiah—now it, [this history of Abraham's justification] was not written for his sake alone; that it [faith] was imputed to him for righteousness, but for us also, to whom it [faith] shall be imputed if we believe [trust] on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification. Therefore, being justified by faith [is showed clearly and unequivocally, and we cannot be mistaken to be God's order of justifying the ungodly or sinner] we have peace with God through our Lord Jesus Christ, [*faith* the instrumental cause, our Lord Jesus Christ the *meritorious* cause of our justification and peace with God] by whom also we have access by *faith* into this grace wherein we stand and rejoice in hope of the glory of God. Abraham was *strong in the faith, giving glory to God*; we believers, his children, rejoice in *hope of the glory of God*—Gal. 3rd, 8: "The scripture, foreseeing that God would justify the heathen

through faith, preached before the gospel unto Abraham, *saying*, in thee shall all nations be blessed." This is another exhibition of God's universal mode of justifying the ungodly.

All before justification, with Abraham, was in promise, *but so soon as he believed in the Lord and it was counted to him for righteousness, God takes him into special covenant with himself; God became Abraham's God; and Abraham and his believing children, who, as St. Paul tells us, [walk in the steps of their father's faith] whether of Israel or all nations under heaven, to the end of time, became his people.* I am your God, and ye shall be my sons and daughters, saith the Lord Almighty. We shall now make a brief application from II. Cor. 6th, 17, 18: "Wherefore come out from among them, [the wicked of every grade—this is God's call to all sinners who have the gospel preached among them; leave all the haunts and practices of sin, and never return, as Abraham left Chaldea and never went back] and be ye separate, saith the Lord, [let your separation be like that of Abraham's; let it be distinguished by sacrifice, and calling on, or praying to God in all your sojournings. But you say of what sacrifice? Offer or plead the sacrificed Lamb of God, that taketh away the sin of the world, as the only plea you have for taking away your guilt. The man that is in earnest about his salvation and believingly presents the sacrificial Lamb of God before the throne for the pardon of his sin, prays necessarily the most important of all prayers, in the estimation of God, whether he uses many or few words, or no words at all; and no *sinner ever was pardoned, who had the benefits of revealed truth, without virtually presenting this sacrifice.* What folly, then, to talk of a seeker of salvation not praying, and touch not the unclean *thing*, and I will receive you, [as Abraham kept himself from the uncleanness of the Canaanites, so you keep yourselves from all known sins, and I will receive you, saith the Lord, upon the unchangable terms that I received Abraham; that is, trust in me, and I will make an everlasting covenant with you; even the sure mercies of David, the same in substance with that made with Abraham; the terms of which was, *I will be a God unto thee and thy seed after thee,*] and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the new covenant referred to by Jeremiah.

We shall present now a part of the texts in the bible showing faith, or trust in God, to be inseparably and immediately connected with pardon, justification, joy, peace, comfort, or salvation; one or more, or all of these at the same time;—a part, we say, for

the whole would swell this piece far above its intended limits. We want the reader to notice particularly that many allow a distinguished place to faith in justification, but that it is not the essential and *immediate* terms of justification; but that some other work comes between *faith* and pardon, which is manifestly contrary to God's order; and you will please eye all the texts on this subject that we present, as well as those you can call to mind not presented.

John 3rd, 14, 15: "As Moses lifted up the serpent in the wilderness, [that every serpent *bitten* Israelite that would look on it might not die, but recover—the LOOK, was the condition of cure here,] even so must the son of man be lifted up: [as an infallable remedy against the *bite* of the old serpent, the devil,] that whosoever believeth in him should not perish, [but be healed, not to live awhile and be compelled to die of disease or age at last,] but have *eternal life*." The terms of cure in the former case was clearly suspended on the LOOK, and as clearly here it is suspended on the BELIEVETH IN HIM; for God so loved the world that he gave his only begotten son that whosoever BELIEVETH IN HIM should not perish, but have everlasting life. Verse 18: "He that BELIEVETH ON HIM is not condemned; [but is justified, of course,] but he that believeth not is condemned already, because he hath not BELIEVED ON THE NAME of the only begotten Son of God," [for the plain reason that he has not accepted the unalterable and only condition of pardon.] If *possible*, to give this additional certainty, that is, the fact that Jesus connects *faith or absolute and entire trust immediately with salvation or justification, without any after act*, you will recollect that he began with Nicodemus by telling him what God must do for him; which was, that he must be born again. And having labored with Nicodemus with but little success in bringing him to understand what God must do for him personally, in order to his entering into the kingdom of God, he proceeds to show him what was soon to be done for the world generally, in his crucifixion and atonement;—and now, and not till now, he tells Nicodemus and all gospel hearers what they must do for themselves in order to be saved or justified; which was, and only was, BELIEVETH IN HIM.

Hear John the Baptist on this subject—John 3rd, 35: "The Father loveth the Son, and hath given all things into his hand;" [and of course he has a right to fix and state his own terms of receiving sinners,] which is, "he that BELIEVETH ON THE SON hath everlasting life; and he that believeth not the Son shall not

see life; but the wrath of God [he remains unpardoned] abideth on him." John 7th, 37: "In that last great *day* of the feast, Jesus stood and cried, saying, if any man thirst let him come unto me, and drink. He that BELIEVETH ON ME, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive," &c. In exact accordance with this is the teaching of Paul—Gal. 3rd, 13: "Christ has redeemed us from the curse of the law, being made a curse for us: that the blessing of Abraham might come on the Gentiles [that is, the blessing God promised Abraham should come on all nations through his seed] through Jesus Christ; that we might receive the promise of the Spirit through FAITH."

We wish now to call the readers attention to the teaching of Christ, as recorded by the Evangelists, after his resurrection before his ascension. We learn from Acts 1st, 3, that near 40 days elapsed between his passion and ascension to glory. As to the different times of the Saviour's apparance, as related by the Evangelists and St. Paul, I. Cor. 15th, 5, 8, there always will be room for diversity of opinion among even honest men, nor has this any bearing against the truth of the Evangelists and St. Paul on this subject, for their manner of testimony shows that they had no design of formally following each other, but that each, in his own way, under the guidance of the Holy Spirit, bears witness to the absolute certainty of the resurrection of the Lord Jesus, which was the all important fact to be proven on this subject; they have but one voice. But when the reader wishes to know the time when, and the place where, and the exact number of times that the Lord showed himself to his disciples after his resurrection; he will find embarrassments with which he, however, need not trouble himself.—John Speaks of three times; St. Paul speaks thus: "He was seen of Cephas, then of the twelve:" that is, of the company of the Apostles, not now twelve in number, for Judas was dead, and Thomas was absent, as we learn—John 20th, 24: "But Thomas, one of the twelve, [not now that number,] was not with them when Jesus came"—So that there was but ten Apostles at this manifesting of the Saviour. But continues Paul, he was seen again of above five hundred brethren at once. Reader, was not this the previous appointed meeting, and the only one of a general nature noticed by St. Matthew—Mat. 28th, 16: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted,"—that was those who had not seen him

before at Jerusalem, at the meeting the evening after his resurrection, mentioned by Mark, Luke and John. But this doubtfulness seems to have been only felt before all the company had the opportunity of convincing themselves that it was Jesus, by near inspection, and then it was banished. We may here say with certainty, that Matthew passes over the less distinguished meetings with the Saviour, and notices one of the most public character filled upon a previous appointment, for the most important purpose, which was to give, exactly in the words of Christ, the commission to teach and baptise all nations. But, continues Paul, "after that he was seen of James, then of all the Apostles," &c. The truth seems to be, that neither Paul nor any of the Evangelists pretend to tell the exact number of times that the Saviour appeared to his disciples after his resurrection; not that they could not have done it, but they do not do it. Each tells times of his appearance, but none tell us that they have enumerated all the times of the Saviour's showing himself to his disciples after his resurrection; but the following is an important fact clearly set forth; Mark 16th, 12, 18—Luke 24th, 13, 49—and Acts 1st, 4, 5—John 20th, 19, 23, and St. Paul, I. Cor. 15th, 5, *Speak of the same meeting*. Paul gives us none of the teachings at that meeting; but, Mark, Luke and John each gives his part of the Saviour's *teachings on that occasion*; and Mark and Luke gives a previous occurrence to this *general meeting* with the Saviour, at Jerusalem, not given by the other Evangelists, which was the interview with the two disciples, as they went to Emaus, &c. Matthew and John, in their gospels, give no account of the ascension of the Saviour. Mark and Luke testify to his ascension, and so do the Apostles who were eye witnesses of the fact; but Mark and Luke both pass to the ascension from *the first general meeting* with the disciples at Jerusalem, without noticing the near 40 days that intervened, and his interview with his disciples, noticed by Matthew, John and Paul, after the first *meeting*, before he ascended to glory. This shows that facts and truth was their object, without any regard to chronological order as to time, it being clear that Mark, Luke and John all state a share of the teachings of Christ at *the first meeting with the disciples* the evening after his resurrection. We will now hear them altogether, beginning with some previous occurrences: Mark notices the appointment to meet in Galilee, 16th, 7, but does not detail its fulfilment as Matthew does, but stops his particular account at the *first meeting* that evening, verse 12: "After that he appeared in another form unto two of them, as they walked, and went into the country." This appearance of the Saviour is

detailed at length in Luke 24th, 13, 31, which the reader is requested to turn to and read vr. 13, "And they went and told *it* unto the residue; neither believed they them." This they did the same day, which is clear from Luke 24th, 33, 35, which you will please read. Afterward they appeared unto the eleven as they sat at meat. John says, 20th, 19: "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews"—Oh, never was there an assembly where Jesus was more needed; the trembling disciples housed up for fear of a God dishonoring race; in great confusion, and unable to make the next important step in their master's work. Merciful God! what a narrow place was this!—The gospel now trembles on the point of extinction—had the fearful disciples have fled and gave up, what appeared likely to cost them their lives, or had a mob fallen on them and destroyed them; in either case, fatal would have been the result to the world—but Jesus comes and all is safe. This *first meeting* was so inexpressibly consoling to the disciples is probably why it is more than any other, noticed among the Evangelists. From this through, we will set down the first letter of each witnesses name, and bring all parts of the Lord's discourse together. M. for Mark, L. Luke; and J. John; recollecting that we have a part of Luke's testimony in Acts 1st, 4, 5. J.—Jesus, came and stood in the midst, and said, peace be unto you. L.—and as they thus spoke, (of the discoveries Jesus had made of his resurrection through the past day) Jesus stood in the midst of them, and saith, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit, (not from any unnatural appearance in the Lord, but from his sudden presence among them while the doors were closed; but unbelief was not yet banished from them, as we learn from M.—He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.—(This makes it certain that Mark speaks of the first meeting, for the eleven had not all seen him till now, and as we have seen Thomas was not present. Luke tells us what was said in the way of reproof.) L. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself—handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet. J.—He showed them his hands and his side; then were the disciples glad when they saw the Lord; (so *glad* that they did not at first believe for joy.) L.—And while they yet believed not for

joy, and wondered, he said unto them: "Have ye here any meat?" and they gave him a piece of a broiled fish, and of an honey-comb, and he took it and did eat before them, (this gave them an opportunity of becoming sufficiently composed in their minds to hear the important lesson he had now to deliver.) L.—And he said unto them, these are the words which I spake while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. J.—Then said Jesus unto them again, peace be unto you; as my Father hath sent me (*to preach the gospel, which I have done, as you all know*) even so send I you, (but for this work you need a further preparatory *aid* to enable you to understand the scriptures, and that before your FULL QUALIFICATION) and when he had said this, he breathed on them and said, receive ye the Holy Ghost. L.—Then opened he their understandings, (*by a measure of the Holy Ghost, imparted to them for that purpose*) that they might understand the scriptures—and said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of those things, and behold I send the promise of my Father upon you, which ye have heard of me, for John truly baptised with water: but ye shall be baptised with the HOLY GHOST, not many days hence. Tarry ye in the City of Jerusalem until ye be (thus) endued with POWER from on High, (then you will be in possession of the pure gospel, and the Holy Spirit. In the course of your ministry, whoever receives my word so as to firmly *trust in me*, and receive the *Spirit through faith*, their sins are remitted; and if they reject salvation offered to them by your ministry, their sins are retained unto them.) J.—Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained unto them; (and as this system of salvation is as much designed for one man as another.) M.—Go ye into all the world and preach the gospel to every creature; he that BELIEVETH and is baptised shall be saved; (not he that believeth and you or your successors in office baptise, but he that believeth and is baptised *into Christ*, or as an infallible evidence of the soundness of his *faith*, receives from God the *baptism of the Spirit by which all the members of Christ are baptised into one body*) but he that believeth not, shall be damned. Let us ask those who may contend for water baptism here, what will it avail without the *Spirit*, that Jesus said, *they that believe on him should receive* just as much as it did Simon, the Sorcer. It would leave

them in the gall of bitterness and the bond of iniquity, with their hearts not right in the sight of God. Then this Spirit is the essential thing here; yes, and it is the essential thing spoken of the reviving, invigorating and illuminating influence of the Holy Spirit, the Apostles had a few minutes before received from their risen master, and now were tranquilized under its influence; he had just declared that the dispensation of the Spirit should *soon open with their baptism of the Spirit*, and under its influence they must take the family of man entire as their hearers, with the assurance that *all sound believers should receive the promised Spirit, or the baptism of the Spirit*, and under its influence should be saved; and these signs shall follow, them that believe in my name shall they cast out devils; [the closing part of this discourse corroborates the doctrine of the *baptism of the Spirit*.— But you say where is the commission and authority to baptise all nations, or to make baptism a standing christian ordinance? If this is not the commission, Matthew gives that clearly.

Having touched the subject of *baptism*, let us pursue it a little farther. Reader, please notice that in every place in the scriptures where you read of the *baptising* of persons, when the authority in administering is spoken of, it is done in the name of Father, Son, and Holy Ghost; or in the name of Jesus Christ; or in the name of the Lord Jesus, or in the name of the Lord. If you will notice there is no exception to this rule; wherever the authority is spoken of for administering *water baptism*, it is in the name of, &c. But there is another way or mode of speech on this subject, and this peculiar mode of speech is found from but one of the New Testament writers; and as no one else of the New Testament writers explains that writer's meaning, if he had not explained it himself there might be doubts whether we understood him or not; but as he clearly interprets his own language, we know we understand him; and, this peculiar mode of speech is, *baptism into*, not in the name of Christ, but *into Christ*. The writer is St. Paul—the places where he uses this mode of speech is Rom. 6th, 3, 4: "Know ye not, that so many of us as were *baptised into Jesus Christ* [not into the name of Christ, nor into water,] were *baptised into* his death? [not into water.] Therefore we are buried with him by *baptism into* death: [not into water,] that like as Christ was raised up from the dead by the glory of the Father, even we also should walk into the newness of life." The next, which is allowed to be the same in substance, though not exactly the same in form, is Col. 2nd, 12: "*Buried with him in baptism*, wherein also ye are risen with him through

the faith of the operation of God." The next is Gal. 3rd, 27: "For as many of you as have been *baptised into Christ* [not in the name of Christ, nor into water, but into Christ,] have put on Christ." Now, reader, do you want to know how *baptism into* is performed? Let Paul—not the Methodist, nor the Baptist, nor the Reformers, tell—hear him alone who uses the term in the sacred scriptures explain. *All good men will agree to this.* I. Cor. 12th, 13, after the Apostle enumerates the various Apostolic gifts of the Holy Spirit, and comes to the ordinary blessing of the Spirit to the church, he says: "For by one Spirit are we all [the whole church] *baptised into one body*, [not into water] whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all *made to drink into one Spirit.*" The whole is now explained. *Baptism into*, is proven to a demonstration, by St. Paul's own clearest language, to be done by the SPIRIT.

Reader, please notice that, after a labored work on Justification, by *faith*, in Gal. 3rd, up to the 26th verse, Paul says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been *baptised into Christ* have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise."

Col. 2nd, 12, in immediate connection with, or rather using other language for *heart* circumcision, the circumcision made without hands, or the circumcision of Christ, that is made by Christ on the *hearts* of the believers in the forgiveness of their sins, or the putting of the body of the sins of the flesh, Paul says: "Buried with him *in baptism*, wherein also ye are risen with him through *the faith of the operation of God.*" In Romans this rising is ascribed to *the glory of the Father*, or to the glorious power of God. In Colossians, we learn that it is *by faith, which is of the operation of God*, and both passages brought together, prove that the work is accomplished *by faith in Christ*; and this exactly agrees with, "*Ye are all the children of God by faith in Christ Jesus,*" as declared by the Apostle while treating on the same subject in Galatians. And from Corinthians we have for "*By one Spirit we are all baptised into one body*, whether we be Jews or Gentiles, whether we be bond or free." Now from Romans, we have the GLORY OF THE FATHER, or the glorious power of God—from Colossians, THE FAITH OF THE OPERATION OF GOD; and this corroborated from Galatians, "*Ye are all the*

children of God BY FAITH IN CHRIST JESUS;" and from Corinthians we have the best evidence that the BAPTISM IS OF THE SPIRIT in all these passages—"Therefore THE POWER OF GOD, THE FAITH OF THE OPERATION OF GOD, UNDER THE BAPTISM OF ONE SPIRIT MAKES THE CHILDREN OF GOD BY FAITH IN JESUS CHRIST. HE THAT BELIEVETH AND IS THUS BAPTISED SHALL BE SAVED." So you see that Jesus and Paul speak but one sentiment on faith, spiritual baptism and salvation. The whole is beautifully and clearly crowned by Paul, while treating of the subject now before us—Eph. 2nd, 8: "For by grace are ye saved through faith; [God's unalterable condition of pardon,] and that not of yourselves: [that grace not of yourselves] it is the gift of God: Not of works, [as a condition of pardon] lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God saves the sinner, through the penitent sinner's faith; and, when God has created him in Christ, he must be forever after, if he meets the design of his God, justified by obedience as well as faith, as taught by St. James, and contained in this text, created in Christ unto good works.

But, says the objector, *baptism into*, should be the reading all through the New Testament. Not so—for this would sometimes make the administrator tell a lie, and always make him appear with authority not his own:—for instance, the administrator has an impenitent sinner with the faith of Simon for his subject, and speaks thus: "I *baptise you into Jesus Christ*." Oh, what can be more shocking to truth, and more deceiving to the subject!—This you must see would be a lie—most of all lies dangerous. But it is not the privilege of a poor worm, however sincere, to do this high service; it is the office of the Holy Spirit to *baptise into Christ*, if he has the proper authority; it is his to *baptise in the name of Christ*. Therefore, so long as we should distinguish between order and confusion, between truth and error, and between the Holy Spirit and fallen men, so long must we preserve the well marked scriptural distinction between *baptism into*, and *baptism in the name of*. In conclusion, you will find, if you examine all the passages where *baptism into* is found, that what goes before and what follows after, is in perfect place with this *Spiritual baptism*. Lastly, those passages speaking of a *Spiritual baptism* are misapplied by those who think they prove the mode of *water baptism*. But the objector says the baptism of the Spirit was only given to enable men to work miracles. Then St. Paul has

affirmed a falsehood—he declares that by one Spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free—which positively takes in the whole membership of the body of Christ; and, it was never the design of God that they all should work miracles. But the baptism of one Spirit here means one sentiment, or the one Spirit of all christians apart from the Holy Spirit. No—for this is found in the next sentence; as the baptism of the Spirit is contained in the first part of this verse, so the christian Spirit is contained in the second: “And have been all made to drink into one Spirit,” or christian union, arising from being baptised by the Holy Spirit into one body. The baptism of the Spirit is the cause, the christian Spirit the effect.

Says Paul to Timothy, I. Tim. 1st, 5: “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling.” You will notice that what is last in the fifth verse, is first in order of time, for every one will admit that a man must have an unfeigned faith before he can have a good conscience; that is, a conscience equited of guilt, and that this precedes a pure heart, and that this *pure heart* is the fountain alone out of which charity, in a pure and holy sense, can flow, as required by the commandment, or the whole gospel—this is its end or design. Now we learn that to teach in matters of religion, out of this order, is to turn aside to vain janglings. The order of God is an unfeigned *faith*, a *good* (or pardoned) conscience, a *pure heart*, and *charity*. A part of this great work is spoken of, by Paul to Titus, 3rd, 5: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, [*this gives the good conscience*] and renewing of the Holy Ghost; [*this makes the pure heart*] which he shed on us abundantly through Jesus Christ our Saviour.” Here in the work of salvation, where all is of *grace*, for *faith*, God’s appointed condition is not named; nor was this necessary here, as the Apostle designs to show. The *free unmerited goodness of God in Christ*, in pardoning such base wretches as he before describes, who needed just such a *washing* of their polluted souls as none but the *Holy Spirit* could, through the blood of Christ, perform; and such a *renewing* or newness of life as none but the same Spirit could *impart*;—these are both the offices of the same spirit. But, says the objector, baptism is here intended. No, there is no proof of this; you only think so, from the *traditions* of your teachers. But the Apostle continues—

"That being *justified by his grace*, we should be made heirs according to the hope of eternal life," still the appointed condition of pardon; *Faith* is left out, but all is of God's *grace*—however, in the next verse it is brought in. "This is a faithful saying, [that is, it is worthy the reception of all the world; men should be constantly reminded of these things, by the ministers of the gospel, that God has so loved the world—even the *vile* transgressors—as to save them, &c.] and these things I will that thou affirm constantly, that they which have *believed in God* [and of course have received the above described salvation] might be careful to maintain good works," this being the indispensable duty of all who trust in God

We have it as a proven truth that Paul places an unfeigned faith, as the appointed condition on which a pure heart is made. Now we will hear Peter on this subject. Acts 15th, 8: Speaking of the converts at the house of Cornelius, he says: "And God, which knoweth the hearts; bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us] Jews, in the work of saving us from sin, or cleansing us from guilt] and them, *purifying their hearts by faith*," just as he did ours. Acts 11th, 17: "Forasmuch then as God gave them the like gift as he did unto us, who [were immersed as the immediate condition of pardon; no, not so, but] **BELIEVED ON THE LORD JESUS CHRIST**," not merely believed in the truth of revelation, but trusted in Christ, God's unchangable and immediate terms of pardoning and justifying the ungodly. The reader will do well to notice the following truth, which is, that the Apostle notices *two* offices of the Holy Spirit in the conversion of souls, among Jews and Gentiles, in the days of the Apostles—in the last mentioned text, he says: "God *gave the converts*, at the house of Cornelius, the like gift as he did unto us," without distinguishing between offices. But in the first passage quoted, he says: "And God, which knoweth the hearts, bare them witness, giving *them* the Holy Ghost, even as he did unto *us*." Here is the first office—the miracle working power, or the power to speak with tongues. But was not this all, Peter? So say men now, but their sayings are but vain words, and contradict God's holy Apostle; for he proceeds to the second office: "And put no difference between *us* and *them*, purifying their hearts by [immersion; no, but by] *faith*," the established order of God. Here, reader, if you follow Peter, you will receive justification by faith. Another thing Peter and Paul speak one sentiment on, *purification by faith*. Acts 10th, 43: "To him give all the prophets witness, that through

his name [that is, by his atonement] whosoever *believe in him* shall receive remission of sins." This is a comprehensive saying, and will be very clearly understood by the reader, when he calls to mind the truth that *trust* is the Old Testament term for faith, or belief. This is very common in the *Psalms*, and in the *prophetic books*, with all the blessed consequence attached to it that we find in the New Testament attached to *belief, faith and trust*.—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." The reader will notice here *three* infallible sources of testimony on justification by faith. First: The *Prophets*. Second: *Peter*, who agrees with the Prophets. And third: The *Holy Ghost*, witnessing by his descent, while this doctrine was preaching by Peter. And in this case we have a clear and unequivocal example on justification by faith; *as clear as truth can make it*. And, says Peter, who can forbid water, that these should not be baptised, seeing that they have received the Holy Ghost as well as we, which we have already seen to have been given in its *cleansing*, as well as its *miraculous* office. But hear Peter farther on this subject. I. Peter, 1st, 21: "Who by him do *believe* [that is, by Christ] in God, [that is, trust in God] that raised him up from the dead, and gave him glory; that your *faith* and hope might be in God;" and the evidence of the unfeignedness of your faith is, *ye have purified your souls in obeying the truth or gospel*, which, as we have seen from Peter and Paul, on the behalf of the ungodly, is through that *faith*, as the condition mentioned in the preceeding verse. At another place he says, *purifying* their hearts *by faith*. Here he says, "Ye have *purified* your souls in *obeying* or believing the truth," through immersion, no, but through the Spirit. Says Jesus—John 6th, 29—"Unto them, this is the work of God, [or the obedience that God requires of you unpardoned sinners in order to acceptance with him] that ye *believe on him whom he hath sent*." To this Peter agrees. So far, however, as Peter considers the life of a Saint after pardon, he means a faithful observance of the *duties* enjoined on the christians in the gospel; therefore, see that ye love one another, with a pure heart, fervently. Must I tell the reader again that Peter's doctrine is, that *the heart is purified by faith*, that being God's appointed condition of pardon. From what we have heard from Peter, we learn with certainty, that no one ever taught justification *by faith* more clearly than he did. But the objector says, why did he teach on the day of Pentecost, "Repent and be baptised in the name of Jesus Christ, for the remission of sins." The answer is, because he had an extraordinary

congregation. He thus charges his congregation—Acts 2nd, 23: "Him ye have taken, and by *wicked hands* have ye crucified and slain." How malignant they were in this, we learn from the Evangelists, to which the reader's attention is referred. But hear Peter further while preaching to the same description of characters. Acts 3rd, 13: "Whom ye delivered up, and *denied* in the presence of Pilate, when he was determined to let him go. But *ye denied* the Holy One and the Just, and desired a murderer to be granted unto you;" which was virtually saying, let a murderer be set at liberty, as being comparatively an acceptable member of our community, rather than let Jesus live—away with this man from the face of the earth, it is not fit that he should live; we are so sure that he is an impostor that we say his blood be required of us and our children. Reader, among all the deeds of darkness this stands *foremost*, if not repented of. Never did a nation under heaven suffer half of the punishment that the Jews have suffered for their rejection and crucifixion of Christ, and continuing to *deny* him. Jesus foretold their woes, which you will call to mind. At their last general meeting, which was the Passover, they had done these things. At Pentecost, they, from the Apostles, under the influence of the Holy Ghost, are clearly *convinced* that Jesus is the Christ that they crucified at their last meeting, which brought the most awful apprehension of their guilt and danger. Hence they were *pierced* in their hearts, and cried out, "Men and brethren *what shall we do?*" not what shall we do to be saved, for Peter had not yet told them whether it was in the bounds of the mercy of God to pardon them for the rejection of his Son. Reader, at the Passover, these now trembling thousands had publicly consented to the crucifixion of Jesus, and he was actually crucified as an *open declaration* of their disbelief in him as the Christ. They now stand convicted and condemned. What now? Repent, or let a proper sense of sorrow, for your great sin, accompanied by renouncing as a most wicked thing, your public rejection and crucifixion of Jesus have all due weight on your hearts, and by a public act *profess your faith in Jesus* as the Christ; therefore, be baptised for the remission of sins, that is, profess and be sincere in that profession, that you trust alone in Jesus Christ the crucified, for *the remission of sins*, which was the essential thing in their faith; for a Jew could not be baptised in the name of Jesus Christ for the remission of sins, without acknowledging the Divinity or God-head of the Saviour, for every Jew in possession of common sense, and even a small share of Old Testament information, knew well that none but God could *remit such sins* as

they stood now condemned in. To have been baptised in the name of Jesus Christ, for the remission of sins, and not to have received him as God, would, in the judgment of any intelligent Jew in that assembly, been deemed a blasphemous thing. God, in justice and mercy, required these public rejectors and murderers of his Son to make a public declaration of *their faith in his Son*, by submitting to baptism in such a way that none but the soundest believers in Christ could do if they were sincere, and that was by being baptised in the name of Jesus Christ—not in the name of Father, Son and Holy Ghost, nor in the name of God, nor in the name of Jehovah—but in the name of Jesus Christ the crucified; professing that he is the Christ, and possesses the power that belongs to God *only*; even the power on earth to forgive sins, such as they were guilty of. So we see Peter had an extraordinary congregation, of whom an extraordinary requirement was made for the reasons already stated, for no Gentile was ever, by the authority of God, commanded to be baptised for the remission of sins. But, says the unthoughted objector, were there not Gentiles from every nation under heaven at Jerusalem on the day of Pentecost, to whom Peter said be baptised for the remission of sins? No. Acts 2nd, 5: "And there were dwelling at Jerusalem Jews, [not Gentiles] devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man [the Jews above named] heard them speak in his own language"—that was the language of the different countries where these foreign Jews were born. But the objector says, did not John preach and administer the baptism of repentance for the remission of sins? Yes—and then went out all Judeah, and all Jerusalem, and all the regions round about Jordon, and were baptised of him in Jordon, confessing their sins. Yet, but few of them received remission of sins, for they mostly rejected Christ, which made pardon out of the question; for John says, and that quickly after their baptism, Jesus came unto his own and his own received him not; and better than three years after they crucified the Lord of Glory; which *shows* that this help to faith, that is, *John's ministry*, had been used with little profit with this worldly minded people; and, that John's ministry in *repentance and baptism* for the remission of sins, referred to *faith in Christ and the baptism of the Spirit* for *actual pardon* and the *purification* of the soul; and as many of John's baptised subjects as did believe on him that was to come; that is, on Christ, that is, trusted in Christ and received the *promised Spirit though faith*. Their repentance and baptism an-

answered its appointed design; if not, all was to no saving profit.—
WE FIND THEN THAT IT IS NOT PETER'S MISFORTUNE TO CONTRADICT THE PROPHETS, THE HOLY GHOST, JESUS CHRIST, AND ST. PAUL, ON JUSTIFICATION BY FAITH, BUT THAT ALL THESE VENERABLE WITNESSES SPEAK ONE VOICE IN SHOWING THAT THE ESTABLISHED ORDER OF GOD IS, FAITH OR TRUST IN GOD, THROUGH CHRIST, WHICH IS GOD'S IMMEDIATE CONDITION OF JUSTIFYING THE UNGODLY.

But does not Christ say that unless a man be born of water and the Spirit he cannot enter into the Kingdom of God? Yes—and let us consider this with no other guide than the scriptures of truth. You are desired to bear in mind that this is an explanation of the Saviour's to enable Nicodemus to understand *how* a man must be born again, or born of God. The scriptural account of a Son of God, or the born of God, is *the first point to be settled*. We have some important instruction on this subject in the following scriptures—Job 38th, 7, Speaking of what took place at the creation, God says: “When the morning stars sang together, and all the Sons of God [Angels] shouted for joy.” Luke 3rd, 38, After tracing the genealogy of Christ to Adam, he says: “Which was the son of God.” From these two passages we learn the fact that created intelligences are called the *Sons of God*, where none but the power or *creating energy of God was employed*, without any analogy to a birth in a natural way; and this is the first point of qualification in the first account of being born of God in a spiritual sense, in the New Testament.—John 1st, 12: “But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name,” God's established condition of bringing penitent sinners into his kingdom, called here the power he gives them, which is done through his grace and revelation or word, which *were born* not of blood, not of any distinguished race or blood, as being more acceptable to God on that account, nor of the will of the flesh, in no way like ordinary *generation*, nor of the *will* of man without any other condition than that already named, which is *believing on his name*. But of God: here we learn that the work under consideration is God's exclusive work on the one condition named. I. Peter 1st, 23: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, [God's appointed *means* of bringing men to faith, and faith is the condition of acceptance with God] which liveth and abideth forever.” Here Peter gives the work to God.

I. John 5th, 1: "Whosoever believeth that Jesus is the Christ (that is, trusteth Jesus as the Christ) is born of God." This is the Apostle's meaning without doubt; no one ever will be savingly born of God that does not *trust* in Christ. This you will not deny. The Apostle here shows, in the strongest language, the fact that trust in Christ is *immediately* connected with being born of God, and that without any intervening act, whosoever believeth that Jesus is the Christ, is *born of God*, not may be, not in a proper way to be, but now is *born of God*. It is a fact, therefore, that faith is the only condition required in order to be born of God. To turn to the discourse with Nicodemus—John 3rd, 1, 21: You are requested to notice that this discourse of our Lord's is divided into *two* important and essential parts; the *first* part closes with the 13th verse. In this part he shows, or declares, what must be done for every man before he can see or enter the Kingdom of God; not what he must do himself, or what another must do for him, but what must be done by the Spirit for him; that which is born of the Spirit is Spirit, so is every one that is born of the Spirit, &c. The relation in which these sentences stand, show that the Spirit of God is the agent, and *the only agent* employed, named in this part of the discourse;—this makes it certain that to be born *again*, to be born of *water and the Spirit*, which is an effort to explain the born again, first named to the understanding of Nicodemus, is a purely spiritual work, and indispensable in order to enter into the Kingdom of God—hence says our Lord, "Marvel not that I said unto thee, ye must be born again."

In the second part of this discourse, which begins with the 14th verse, Jesus shows what he had to do in redemption for all men, and what every man had to do for himself; without which no *man* ever would be *born of the Spirit*.

"And as Moses lifted up the serpent in the wilderness (that all the serpent *bitten* Israelites that would look upon it might not die, but be healed) even so must the son of man be lifted up; that whosoever BELIEVETH IN HIM should not perish, but have eternal life." The cure of the bitten Israelites was suspended clearly on the *look* on the brazen serpent; so the cure of a serpent *poisoned* race of sinners is clearly suspended on the *believeth in him*; for God so loved the world as to institute the proper plan for a rebellious race, to be born again, and thus be admitted into the Kingdom of God, which was by way of redemption,) that he gave his only begotten Son, that whosoever *believeth in him* (this is the sinner's part) should not perish, but have everlasting life, or enjoy the benefits of being born again, in time and eternity. *He that*

believeth on him is not condemned (but as we have seen *is born of God*) but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God, and thereby rejects both the meritorious and instrumental cause of being *born again*, without which he cannot enter into the Kingdom of God. In this all important discourse, Jesus states *three* essential things to be known and clearly understood by all who would know the truth. Each of these should have the place given by Christ. The *first* is, you must be born again under the agency of the Holy Spirit. The *second* is, the redemption by himself, as the meritorious cause of being born again; and the *third* thing is faith, the invariable part of the sinner in order to being born again, and receiving the blessings of God's Kingdom through the redemption that is in Jesus. But does not being born of water and the spirit mean baptism? No. *First*, because baptism is not in the text. *Second*, because water baptism is nowhere called a birth. *Third*, because it is showed to be alone the work of the Holy Spirit *through faith in Christ*. In order to understand the explanation how a man must be born again, you will please keep in your mind that Nicodemus was a *Jew*, well acquainted with the Old Testament scriptures, and knew how repeatedly the grace of God was spoken of, under the emblem *water*, among the sacred writers, so that it was the best means of explanation at this time to direct Nicodemus' memory to what is said generally on this subject, without reciting any one passage in particular. To view this subject in the light of truth, we will bring before the reader a list of texts, showing the grace of God pointed out under the figure *water*. Isa. 12th, 3: "Therefore with joy shall ye draw *water* out of the wells of salvation," [that is, joyfully receive the saving grace of God.] 44th, 3: "For I will pour *water* upon him that is thirsty, and floods upon the dry ground;" which is explained, I will pour my *Spirit* upon thy seed and my *blessing* upon thine offspring. Jer. 2nd, 13: "For my people have committed two evils; they have forsaken me the fountain of *living waters*, and hewed them out cisterns, broken cisterns, that can hold no *water*." 17th, 13: "Because they have forsaken the Lord, the *fountain of living waters*." Eze. 36th, 25: "Then will I sprinkle clean *water* upon you, and ye shall be clean; from your all filthiness, and from all your idols, will I cleanse you." Every one must know that the purifying influence of the Holy Spirit is here intended, spoken of under the emblem *water*. 47th chap. We have a long account of the *waters* that issued out of the sanctuary, which the reader is requested to examine, and be

will find that it most definitely refers to the rise and spread of gospel grace in the world. Zech. 14th, 8: "And it shall be in that day, that living *waters* shall go out from Jerusalem."

These and other kindred passages were familiar to Nicodemus; for no man among the Jews, in his day, could have his office and be unacquainted with the scriptures. In the sense of most of the above quoted passages, to be born of *water* would be to be born of God. Jeremiah twice calls God the fountain of *living waters*; and, in his sense, as given in those passages, to be born of *water*, and born of God, would be the same thing; and the same is true with regard to both passages in Ezekiel, quoted above and referred to; so that when Nicodemus appeared to fix his mind on the impossibility of being born again, *confining his thoughts to something very exactly like a natural birth*. Jesus lets him know that he was wholly mistaking the matter, that he was speaking of a work of God's *grace*, and that it is frequently referred to under the emblem *water*; and this work of grace or favor is a *Spiritual work*. Therefore, except a man be born of *water* and the Spirit, he cannot enter into the Kingdom of God. But your explanation of the text would make it read, born of the Spirit and Spirit, which is tautology. No—the explanation for which we contend is, born of God's *grace*; which, as we have seen, is so often set forth in the scriptures under the emblem *water*—and this is a Spiritual birth. Now there is exactly the same tautology in the following texts, if you call it tautology: Ephe. 4th, 6: "One God and Father of all,"—the meaning here is, there is one God and this God is the Father of all creation. So a man must be born of water, and this is a Spiritual birth, illustrated by water, or he cannot enter the Kingdom of God. Phil. 4th, 20: "Now unto God and our Father be glory for ever and ever." [*Here the Apostle does not mean two different and distinct beings, but the same God*, in two somewhat different points of view. First—One God, the creator of all things, and our Father. Secondly—He is the Father of all our mercies.] *Even so to be born of water and the Spirit, is not two different and distinct things, but the same work of God*. Reve. 1st, 6: "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Here one God is intended—so by being born of water and the Spirit one work of God is intended. Was it not for deeply rooted prejudice, the following words of the Saviour would lay the whole matter forever at rest: John 3rd, 6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." [*Here we have all resolved into being born of the Spirit,*

which shows that the water was introduced as an explanation or illustration.] Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. Here is additional evidence that the water was introduced by way of illustration; because, it is not continued through the argument, which would have been the case if two different things had been intended. But, says the objector, we are never said to be born of an influence which we receive. This is contradicting the Apostle. John 1st, 12: "But as many as received him, to them gave he power [or influence] to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." God gives them power and they receive this influence, which is faith, and they are born. We have seen that there is no regular analogy between the born of God and a natural birth. To return—This view is corroborated by Christ's own words—said he to the Samaritan woman: "If thou hadst known the gift of God thou wouldst have asked of me, and I would have given the *living water*"—where saving grace can only be intended, the same thing in substance, with born of water and the Spirit. Again—John 7th, 38: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of *living water*. This shows the correctness of the above position, for this spake he of the *Spirit* which they that should believe on him should receive. Then to be born of *water* and the Spirit, is to be born of God; not to give the man a *new frame or mode of animal existence*, which, by the creating power of God could be done; but under the influence of the Spirit, he is born in a *spiritual sense*, well and fully expressed by Paul, "Ye are God's workmanship; *created* in Christ unto good works which God hath before ordained that we should walk in them."

But you say that great men have said that baptism was intended here. But this is only their opinion, and the time has come when, if we do our duty, we will throw *overboard* all opinions that are not clearly based on scripture facts and truths, which may in any way influence our *faith* or *practice*; and if we do this, the whole system of water regeneration will go *over* without delay, for we have its main strength, and almost its whole strength, in the passage last in review. And what does it prove to the purpose?—**NOT ONE WORD WITH CERTAINTY.** But fruitful imagination and great invention has shaped the delusion of water regeneration.

or immersion alone the act of turning to God, and based it on this text. But may we not say that the blessed text *blushes at the insult*. We have read many curious analogies traced between being born naturally and being born of water or immersion. This is a branch of the delusion which helps to give it currency—but it is without the authority of God, as the scriptures show the born of God are not subject to any thing analogous to a natural birth in being born, Angels are the sons of God; consequently, the *born of God*.—Adam was a son of God; consequently, the *born of God*, without any analogy to a natural birth; and, says John, to as many as received him, to them gave he power to become *the sons of God*; but in no way analogous to a natural birth. This power was the power of *faith*, even to them that believed on his name, which *were born*, (so you see the son of God implies the born of God without analogy to nature,) not of blood, nor of the will of the flesh, nor of the will of man, but of God. Whosoever believeth that Jesus is the Christ is born of God, that is, trusteth in Christ.

We have heard the testimony of the *Prophets*, of *Jesus*, of *Peter*, of *Paul* and *John*, on justification by faith, and it would be hard for us to determine which is the clearest on the subject. Of the Prophets it is said *they all gave witness* that through his name or redeeming merits whosoever *believeth in him should receive remission of sins*. Jesus says, *he that believeth in him is not condemned, but justified of course*. Peter says, that the hearts of the converted *Gentiles* were, as well as believing *Jews*, *purified by faith*. Paul says, *we are all the children of God by faith in Jesus Christ*. John says, whosoever *believeth*, that is, *trusteth in Jesus*, the *Christ*, is born of God. From these infallible witnesses *justification by faith* is set forth clearly to be God's unchangable order of pardoning the ungodly favored with the light of revelation.

Every intelligent Bible reader will be able to call in an additional list of texts, proving the justification of the ungodly by faith, which he is requested to do. The reader is requested to notice the following most *scrutinisingly*. Three things are essential to an enlightened and intelligent *trust*, which we will bring to view in the following illustration: I am sick of a disease brought on by sensual indulgences, and such is the nature of the disease, that death is certain if I am not healed; in which event, the worst consequences must follow to myself and family. My best *friends*, in view of the fatality and miseries of my case, bring before me a physician with a long list of clear testimony, showing his knowledge and infallible skill in diseases like mine. Up-

on our introduction, he describes my *disease*, with all its dangers, and makes me every promise of a certain cure on the following conditions: *First*—That I abandon entirely that sensual course of living that has brought on the *disease*. *Second*—That I will not hear or employ any other physician whatever, in my case.—And, *third*—That I will entirely trust him for a cure. Now, that I may comply with the last requirement, you know I must believe the *testimony*, the *promises* and the certainty of my *disease* and danger, before I will TRUST for a cure. Take away any one of these three, and you take away an essential pillar, on which an intelligent *trust* must rest if I believe the testimony and the promises. But if I doubt or deny my *disease*, of course I will not trust the physician, for many reasons, and for this above all others, that the *first* thing he requires is what, of all else, I am least inclined to submit to; and that is, to abandon that *sensuality* that has brought on the disease. And this is precisely the case with the majority of *Bible taught sinners* in these days;—they believe the *testimony*, they *believe the promises* are faithfully made, but to believe that they have a disease that will kill both soul and body in hell, and that this disease is their ungodly pleasures, and that they are now in danger of hell fire, is the *rub*; and while ever doubt lingers about this matter, they will not trust in Christ for salvation. To return to the illustration: It is not my belief in the *testimony* that cures me, nor is it my belief in the *promises*, nor is it the belief of my *disease*, but each of these are essential to my *trusting* the physician. Well, does your trust in the physician cure you? No—but it puts me *entirely* in his hands for a cure, and he cures me. Even so. It is not the sinner's belief of God's *testimony* that cures him; nor is it his belief of God's *promises*, nor even the most correct view and *belief* of his own disease and danger, which will always be accompanied by *repentance*, that cures him but all three of these are essential to his *trusting in Christ*. But does his trust in Christ, in the abstract, save him? No. But his TRUST puts him entirely in the hands of Christ, and then, and not till then, Christ saves him. But you say by what means? By grace, is the answer of God; free, unmerited, merciful favor. As to the sinner, he having no merit in his *salvation* but on the part of Christ; the highest *purchase*, a thousand times told over, made under heaven. Ye are bought with a price, even the precious blood of Christ. Reader, you are requested to notice that in most places in the scriptures where *salvation is connected with faith, belief, or trust*, it is faith in Christ or on Christ, trust in Christ, trust on Christ, or believing

on Christ, or believing in Christ, or faith in God, or believing in God, or trusting in God; not faith in the word, or promises, or duties of religion, but *faith in God* that brings the sinner to salvation; which shows that from God immediately he is to be saved. But you say, is not Christ concerned in salvation? Yes, for he is God. Is not the Holy Ghost concerned in the same work? Yes, and the Holy Ghost is God. By grace are ye saved through faith; salvation is of the Lord, ye are God's building, &c. It is therefore undeniably *certain* that *belief in the testimony of God, and belief in the promises of God and belief of the fact that a man is a sinner*, and clearly sensible of his guilt and danger, which will always bring repentance, are three essential things which he must have before he will **TRUST IN CHRIST FOR SALVATION**—but, short of trust he is lost. We say that a clear sense of guilt and danger will be accompanied by repentance in him who believes the testimony and the promises of God. By this we do not mean a partial awakening, nor a full sense of guilt and danger, when the sinner has gone beyond the bounds of *mercy*, as we believe has been the case with some dying infidels, on their own testimony, where repentance unto life appeared to be out of the question; but we mean those who are the subjects of merciful visitation, who are welcoming the light of truth into their hearts. By this time we hope the reader will see the *absurdity* of placing repentance after faith, as Mr. Campbell and the Reformers do.—Shall I tell you to look at the illustration again, and must we affirm what all men of sense will not deny, that *belief in the testimony of God, belief in the promises of God, and repentance*, or a thorough conviction of guilt and danger, which, under grace, makes the man a true penitent, are but three essential things in order to his trusting in Christ for salvation. If he disbelieves the scripture *testimony*, which proves the Bible to be God's revealed will to man, he never, in that state of mind, will *trust* in Christ for salvation. If he believes the testimony, but doubts or denies the *promises* of pardon contained in the scriptures as applying to his case, or sinners so abandoned as himself, he, in that state of mind, will not trust in Christ for salvation. If he believes the testimony and the promises, but does not believe himself a hell deserving sinner, or that it is time enough yet, that he must have a little more sinful pleasure before he turns to God; in this state of mind he never will **TRUST** Christ for salvation. The *belief of testimony and promises* are necessary and essential to sound repentance; but *belief in the testimony, and belief of the promises, and sound repentance* are but *three essential things* to

TRUST in Christ. With the Reformers, under Mr. Campbell', faith, is the belief of testimony. In the Bible, faith is *trust in Christ*, founded on the *belief* of God's testimony on the *belief* of God's promises and *true* repentance. And this is the reason that in the New Testament repentance in *every case* stands before faith;—this is no accident in the word of God, it is God's order. This proves to a moral demonstration that, in the all important matter of faith, Mr. Campbell and all who believe with him, are essentially wrong. If a man should be found so wild as to rise up and from a class of misrepresented texts, attempt to prove faith to be an abstract belief of God's word, we shall not be much surprised—I mean *abstract* from God faith in the word and in the ordinances of God. But you say that God is in them. Where do you learn that God is in his written word? Not from the Bible. Where do you learn that he is in his ordinances? Not in the Bible. But you may, from the Bible, easily learn that the *word* of God, and *ordinances* of God, are *designed* to bring you to *trust*, or to sustain you in trusting in Christ, and this puts you entirely in his hands for salvation.

True faith, true loyalty, *sound faith*, sound obedience, *perfect faith*, perfect submission, and conformity to the will of Christ—No faith, no obedience, a spurious faith, fruitless works, a bewildered faith, a misled life, &c. are consequences that will follow, of course.

Properly viewed, absolute and entire trust in Christ is the most solemn, hearty and profound *oath of allegiance* ever sworn under heaven, in which the terms of the new covenant are entered into. The language of the penitent seeking heart is, Lord save me, and forever hereafter thou shalt be my God, and I will be thy obedient servant—son or daughter as thou mayest call me;—and, God *accepts*, and the covenant blood of Christ *seals* the covenant. Thus it is *confirmed* of God in Christ, and with Godlike power, who spake a world from naught at a word; the penitent sinner is made a child of God, an heir of God, and a joint heir with Christ;—he now enters a new *state*, a new life, where he is required to walk by *faith*, not by sight—but, he is already covenant *bound* to live a life of obedience in *all* that God requires at his hands; if he obeys, he, in every act of obedience arising out of his *faith*, is justified. And this is the justification by *works* contended for by St. James, as well as all of the New Testament writers. James says *nothing* about the justification of the ungodly by works, nor does any other New Testament writer; and we may safely say that the doctrine of the justification of the ungodly by works, is

without authority. One case from St. James will set the matter at rest. He gives Abraham's offering his son Isaac on the altar as a case clearly of justification by *works*—says he: "Seest thou how faith wrought with his *works*." You see clearly that faith preceded his *works*, and that his *works* were founded in his faith, and by *works* was faith made perfect. This is one of the most important tendencies of all the *works* of true piety to perfect the believer in the faith; and the scripture was fulfilled, which sayeth Abraham *believed* God, and it was imputed to him for righteousness. Here James quotes the 15th, 6 of Genesis, which St. Paul quotes as unanswerable proof of justification by faith. The manner of James' quotation shows that him and Paul were of *one mind* as to the meaning of the passage, which was, that Abraham was justified by faith before he was justified by *works*, or by the *works of faith*, for Abraham had been justified by faith more than twenty years before he offered his son Isaac. It is therefore perfect nonsense to talk about an ungodly man's being justified by *works* before he is justified by faith. But you say why may not the ungodly man be justified by *faith and works*? The moment he is justified by faith he ceases to be ungodly, and then he must be justified by *works*, as a godly man, not a sinner. But will not his *works* justify him while he is ungodly? No—there is no such doctrine in the Bible, in reference to Bible taught sinners? Let us try an illustration on this subject. There sits the venerable Judge on his seat, a law abiding man—now if he will continue to do the requirements or *works* of the law, will he not be justified by the law, and have its approbation and protection? Certainly. Do you not see that trembling culprit walking to prison, just now lawfully condemned to die for murder? Yes. Now if he would be a law abiding man, ever hereafter, if he was to brake from prison to night, would he not be justified by the law, and have its approbation and protection? No—for he has forfeited his life to the law—that is the first demand to be settled—and that account or bill will take all. But, if the Governor will reprieve him and set him at liberty, and he will do the *works* and requirements of the law, in all after life, will not the law justify him for his obedience, and favor him with its protection? Yes. Even so a law abiding citizen of the kingdom of heaven will be justified in a faithful obedience to the laws of the Kingdom. Well, why not so with the sinner? Because he is condemned already—he has forfeited his life, which will consign soul and body to hell, to all eternity, and this is his all; but, if the sinner will *swear allegiance to Jesus Christ, in truth and in righteousness*, which he only can

do by **BELIEVING IN HIM**; and, if Jesus blots out the account and condemnation, and reprieves him, and gives him citizenship in his Kingdom, and if he be a law abiding subject, will he not be justified by *works*? Yes. Then, and not till then, can he be justified by works. But you must bear in mind that in this kingdom you must live by faith, you must stand by faith, you must walk by faith, you must strive for the faith, you must contend for the faith, you must pray Lord increase our faith, you should grow strong in the faith; and this is the victory that overcometh the world; that is, faith is the victorious means of overcoming the world even our **FAITH**. Only, in a sound faith, will you be able to render a wholesome and acceptable *obedience* to the laws of the kingdom of Christ. But, says the believer of short comings, and that is the description of us all generally, what remedy for my sins? The blood of Jesus Christ—his son cleanseth from all sin; we have an advocate with the Father, &c.

We wish now to call your attention to the fact that a believer's comfort and enjoyment in the Kingdom of Christ, rests on his faith, or that it is by faith he lives and enjoys the life of a christian; and that all the *ordinances* of the Kingdom of Christ are intended and appointed of God to support his faith or strengthen his faith, or build him up in the faith, or to show his faith, if he uses them in such a way as to be profitable to his faith, they have served their appointed *purpose*. And this will nearly be infallibly the case when the treasure is in heaven and the heart there also. But if the *ordinances* are used without supporting or strengthening his faith, they have failed to serve their appointed *purpose*, which will be very apt to be the case if the treasure is in this world and the affections settled here also. The man whose affections are properly dislodged from all below, and set on things above, will generally hear the *word*, read the *word*, *sing*, *pray*, and receive the *Lord's supper*, &c., with more or less service to his faith; whereas, the man who has become a lover of this world more than a lover of God, may go through the same ordinances, as to form, with little profit to his faith.

We shall set it down **AS AN UNALTERABLE TRUTH THAT THE EXACT VALUE OF ANY ORDINANCE OF GOD, INSTITUTED FOR SALVATION, IS FOUND IN ITS TENDENCY TO BRING MEN TO TRUST IN CHRIST, OR TO SUPPORT THEIR FAITH, OR TO BUILD THEM UP IN THE FAITH, OR TO SHOW THEIR FAITH, & THAT THRO' FAITH CHRISTIANS ENJOY ALL THEIR GOD-**

LY COMFORTS IN THE KINGDOM OF CHRIST.

This position is most clearly sustained from the word of God, which we have already proven as to the design of ordinances, and we now shall proceed to give you infallible proof of the fact that believers enjoy all their Godly comforts through faith. Heb. 10th, 38: "Now the just shall live by faith: [that is, the life of the Godly must be a life of faith] but if any *man draw back*, [from the faith or *oath of allegiance*] my soul shall have no pleasure in him, [no more than a King would have in a *subject* that had broken the *oath of allegiance* and turned treacherous to his government.] But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Ephe. 3rd, 17: "That Christ may *dwell in your hearts by faith*; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Here is every thing that a saint can enjoy this side of glory; *and it is by faith that Christ*, the author of it, dwells in our hearts. I. Pet. 1st, 5, he says: "Who are kept by the power of God *through faith* unto salvation ready to be revealed in the last time. Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your *faith, being much more precious than gold* that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet *believing*, ye rejoice with joy unspeakable and full of glory: Receiving the *end of your faith*, even the salvation of your souls." Here we have all that we contend for. *First*, The believer kept by the power of God through **FAITH** unto salvation. *Second*, In believing or trusting in Christ, the saints rejoice with joy unspeakable and full of glory. And *third*, Receiving the end of your faith, even the salvation of your souls; that is, the end or design of your faith, that through it you may receive God's present salvation. Rom. 5th, 1: "Therefore being *justified by faith, we have peace with God* through our Lord Jesus Christ: By whom also we have access by *faith into this grace* wherein we stand, and rejoice in hope of the glory of God." Mark 11th, 22: "And Jesus answering saith unto them, have *faith in God*. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall *not doubt* in his heart, but *shall believe* that those things which he saith shall come to pass; he shall have whatsoever

he saith. Therefore I say unto you, what things soever ye desire, when ye pray, *believe that ye receive them*, and ye shall have them." We are ready to admit here that Jesus speaks figuratively, and that the sense is in the strongest trust in God. If his followers should need difficulties removed that really were in their way, which appeared like mountains, which only could be removed by the power of God; yet, in answer to prayer in unwavering trust, they shall be removed—we mean difficulties in the way of their salvation. Nothing in the New Testament is clearer than that Jesus *taught* that, by a sound *trust* in God, every one of his followers would *interest the power of God in his behalf* in answer to prayer. Prayer, however, is of no avail without *trust in God*. Says James, let him ask in faith, *nothing wavering*; assuring us that the doubtful or unbelieving petitioner will not receive an answer to his prayer. The above quoted texts clearly and absolutely sets our proposition at rest, for which they were introduced. Another one and we shall close—Rom. 1st, 12: "That is, that I may be comforted together with you by the mutual faith both of you and me." Here the Apostle shows that the comforts experienced in christian fellowship arise from christian faith, as its instrumental cause, God alone being the source of all comfort to his believing people. This list of texts might be greatly enlarged, but as we design brevity, it must suffice for these, and **ALL OTHER SCRIPTURES BEARING ON THE SUBJECT SHOW TO A MORAL DEMONSTRATION THAT THROUGH FAITH BELIEVERS ENJOY ALL SPIRITUAL LIFE AND COMFORT IN THE KINGDOM OF CHRIST**, and that the benefit of all ordinances is their help or service to FAITH, and this is their appointment of God—on these two points the Bible speaks but *one* sentiment. If any man will attempt to prove the contrary, he will have the word of God against him. But you say you can find passages that appear to show ordinances to be saving in themselves. You are mistaken, totally mistaken; their real saving tendency is found, and only found, in their benefit to faith; if they fail in this, they are of no effect.

Says Paul, I have fought a good fight; I have kept the faith or *oath of allegiance*; for this is one of the most suitable views of faith. Every one who *trusts* in Christ is, by virtue of that *trust*, *allegiance bound to the King of Glory*. Blessed is the man when the warfare is over, that can say with Paul, I have kept the *allegiance* in a life of cross-bearing and warfare, in my master's service.—One great reason why men are so wild on the subject of faith,

and attach so little consequence to it, is because they have concluded that it is the mere belief of testimony, which is a shocking delusion. FINALLY, WE ARRIVE AT THE TRUTH THAT OUR SPIRITUAL LIFE AND COMFORT IN THE KINGDOM OF CHRIST, IS ENJOYED BY FAITH, CHRIST BEING THE AUTHOR OF OUR SALVATION, AND FAITH BEING GOD'S APPOINTED CONDITION OF ENJOYING THAT SALVATION.

Having proven justification and salvation by the scriptures to be through faith or trust in Christ, to the fullest and clearest demonstration, we will now show that as Christ's redeeming merits is the only meritorious cause given under heaven, whereby we can be saved, even so trust in him is the only conditional or immediate instrumental cause given under heaven, whereby men can be saved; and, according to the present plan of salvation, *it cannot be otherwise*. Ten is the half of twenty, and you know that *it cannot be otherwise*. Jesus says—John 4th, 24—"God is a Spirit; and they that worship him must worship him in spirit and in truth." Worship in spirit and in truth, you must know on a moment's reflection, is profound adoration, homage and reverence for God in all his perfections, and *it cannot be otherwise*.—But no man ever offered this profound adoration, homage and reverence to God, who did not trust in the redeeming merits and eternal perfections of God our Saviour, and *it cannot be otherwise*. Therefore, the man who does not trust in God does not worship God, and *it cannot be otherwise*. And in reference to adults, no worship, no salvation, and *it cannot be otherwise*; and, as the scriptures abound in the proof that salvation is by faith or trust in Christ, as certain as ten is the half of twenty, even as certain is justification by faith or trust in Christ, and *it cannot be otherwise*.

To reason according to truth on the subject, trust in God is the only terms of justification and salvation that can suit all circumstances among men who are favored with the gospel. First, It is the only condition that can come within equal distance to all gospel taught sinners, not only to suit common cases, but all cases of emergency where baptism or any other condition but trust in God, must be out of the question, as in the case of the thief on the cross, and a thousand other cases that occur in the course of the history of our race. Second, It is precisely suited to our ignorance, our weakness and our fears—we are ignorant of what is best for us, but we trust ourselves to the infallible wisdom of God, both in providence and grace, for our safe guidance from this to a better state of things—we are weak, frail, dying mortals, but we

trust God's omnipotence for our protection in life, for our preservation in and after death, and for our resurrection from the dead; we are subject to being haunted with a thousand fearful forebodings through life, we trust in the goodness, love, mercy, and more than parental faithfulness of our God to conduct us through our suspected and real dangers, both in life and death;—trust in God is the only safe and successful means under heaven of driving off, and keeping at a distance, these invaders of our comfort, peace and happiness, and enabling us to still keep the narrow way of God's commandments through all dangers till we arrive at HOME.

The following paragraph from A. Campbell is submitted for the reader's candid consideration. Christian system—page 181-2:

“In the present administration of the Kingdom of God, faith is the principle, and ordinances the means of all spiritual enjoyment. Without faith in the testimony of God, a person is without God, and without Christ, and without hope in the world; a Christless universe as respects spiritual life, and joy is the most perfect blank which fancy can create. Without faith nothing in the Bible can be enjoyed, and without it there is to man no Kingdom of Heaven in all the dominions of God.

“In the kingdom of nature, sense is the principle, and ordinances the means of enjoyment. Without sense or sensation, nothing can be known or enjoyed—all the creative, recuperative and renovating power, wisdom and goodness of God, exhibited in nature, are contained in ordinances;—the sun, moon and stars, the clouds, the air, the water, the seasons, day and night, are therefore denominated the ordinances of heaven; because God's power, wisdom and goodness are in them, and felt by us only through them. Now sense, without the ordinances of nature, like faith without the ordinances of religion, would be no principle of enjoyment; and the ordinances of nature, without sense, would be no means of enjoyment. These are the unalterable decrees of God—there is no exception to them, and there is no reversion of them. To illustrate and enforce the doctrines of this single paragraph, is worthy of a volume. The essence, the whole essence of that reformation, for which we contend, is wrapped up in this decree as above expressed; if it be true, the ground on which we stand is firm and unchangable as the Rock of Ages; if it be false, we build upon the sand. Reader, examine it well.

In the Kingdom of Heaven faith is then the principle, and ordinances the means of enjoyment; because, all the wisdom, power, love, mercy, compassion, or grace of God, is in the ordinances of

the Kingdom of Heaven; and, if all grace be in them, it can only be enjoyed through them. What then, under the present administration of the Kingdom of Heaven, are the ordinances which contain the grace of God? They are, preaching the gospel, immersion into the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, the reading and teaching the living oracles, the Lord's day, the Lord's supper, fasting, prayer, confession of sins, and praise; to these may be added other appointments of God, such as exhortation, admonition, discipline, &c.

Now we hope the reader will take time and read the above over and over, till he understands it as well as he can. Here, you see, that Mr. Campbell has brought his religious views fairly before us, at least the most important of them. Now let us measure them with the *standard* of eternal truth—if they agree, let us receive them, if not, let us discard them as the most dangerous errors. Near the beginning of his paragraph you read, "Faith in the testimony of God—Christian System. Page 119: "Faith never can be more than the receiving of testimony as true, or the belief of testimony." This is Mr. Campbell's view of faith, the belief of testimony. St. Paul Ephe. 1st, 12: "That we should be to the praise of his glory, who first **TRUSTED** [not in the testimony, but] in Christ. In whom ye also **TRUSTED**, after that ye heard the word of truth, [and of course they believed the word of truth before they *trusted* in Christ] the gospel of your salvation: in whom also after that ye *believed*, ye were sealed with the holy Spirit of promise." *Trust* in Christ, as we have abundantly showed, is gospel *faith*, founded on *the belief of testimony and promises in a proper penitent state of mind*. Therefore, Mr. Campbell's faith is but the first important thing in order to *trust* in Christ, and one may have his faith and never trust in Christ as Simon the Sorcerer. True *faith* is showed to be *trust* in God, or on God, *trust* in Christ, or through Christ, or on Christ, or in the name of Christ, or in his blood, *showing that the redeeming merits and infinite perfections of the eternal God* are to be the subjects of trust, and that *entirely* on the part of the believer. Belief of testimony, in Mr. Campbell's sense, is not trust in Christ, therefore, not faith, and misleading and dangerous, and ought not to be preached. Do not mistake his faith, is the beginning, but far short of christian faith in saving maturity

The next thing to which your attention is invited is, the analogy which he attempts to draw between the Kingdom of Heaven and the Kingdom of Nature, and between faith and sensation.—

Now we ask, where is the authority in God's word for such an analogy? It is not found there at all. This is an invention of his own, and on that account should be disregarded, for no man should be heard with any attention on such a sacred subject without "thus saith the Lord." But the worst of all, this analogy contains, with his illustration, a most dangerous *error*, which we next notice. You see that Mr. Campbell clearly maintains that *all* the grace of God, to which we can have access, is treasured up or contained in the ordinances of the Kingdom of Heaven.—We now ask for proof, knowing that by forcing a meaning on some passages, not authorised by the scriptures, an effort for proof will be made. But, candid reader, where can any man find authority in the word of God for saying that the *ordinances contain all* the grace of God? It is not in the Bible. We have heard a large list of infallible testimony, showing all the *ordinances* of God to have been instituted to bring man to trust in Christ, or to support their faith, or to build them up in the faith, or to show their faith. On this subject we are not, *we cannot be misled*. We have had also, a cloud of witnesses, showing that all God's *grace* is received *through faith*, and that directly from himself. "By grace are ye saved through faith, and that (grace) not of you yourselves, it is the gift of God, not of works lest any man should boast." This is but one voice out of a great multitude testifying the same thing. Now, dear reader, God is the author of wisdom, not of foolishness. If all the grace of God is deposited in the ordinances, where, we ask, is the sense of prayer? the most common of all New Testament *duties*, that on which the Saviour is so emphatic. We ask, where? What an unmeaning thing to pray without ceasing, and all the grace of God treasured up to our hand *in the ordinances*, ready for our service! The nonsense, however, is Mr. Campbell's, and the God of wisdom has wisely made it the duty of all men to pray, "Our Father who art in Heaven, hallowed be thy name, thy Kingdom come, thy will be done on earth as it is done in heaven; give us this day our daily bread," &c.; teaching that he intended to hold our daily supplies treasured up in his own hands, *and thus, through all life, keep us momentarily dependant on himself*.

One more notice of this paragraph of uncommon errors. The sun, moon, and stars, &c. are the ordinances of heaven, because God's power, wisdom and goodness are in them, and felt by us only through them. Wisdom, power and goodness are attributes of the eternal God;—if these reside in the sun, moon and stars, and even in the *water*, ancient Idolatry was not much wrong.—

Convince me that the attributes of God reside in the sun, and you have furnished me with one of the strongest motives to worship that body; and, the same is true of any thing else. How very different the scriptures! The heavens declare the glory of God—the firmament sheweth his handy-work, but in no place is it said, the power, wisdom and goodness of God is in the sun, moon, and stars, &c. On the contrary, the scriptures teach that God is a Spirit, and exists abstract from all matter, though he has made all things, and fills heaven and earth. Did we live in the days of Idolatry, the position of Mr. Campbell would be a very favorable one to that worship. Having measured this paragraph with the *standard*, we discover that it essentially discords with it; and never can the scriptures of truth be brought to sanction such an association of errors, only by perverting and destroying their established order, and as Mr. Campbell affirms, the essence, the whole essence of the reformation, for which they contend, is wrapped up here; and we have seen clearly that it is dangerously erroneous. We shall most confidently affirm that they are building on the sand—in this conclusion we are guided by the infallible word of God, which cannot err. Reader, examine it well, and if you are unprejudiced you will hereafter forever shun the errors of Mr. Campbell, and cleave to Bible truth.

Rom. 3rd, 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God [that is, God's method of justifying sinners] without the law is manifested, [for it was preached by John, by Christ and all his Apostles, and will be by all his gospel ministers to the end of time] being witnessed by the law and the prophets; [that is, the law and the prophets testify to God's established method of justifying the ungodly] which is by FAITH of Jesus Christ unto all and upon all them that believe: [both Jews and Gentiles to the end of the world] for there is no difference: for all have sinned and come short of the glory of God; [therefore if any are saved they must be] justified freely by his grace through the redemption that is in Christ Jesus: [that is, the moving and meritorious cause of justification on the part of God, is his free grace through Christ's redemption] whom God hath set forth to be a propitiation [or satisfaction, or atonement for sin, through immersion, no; thro' the testimony, no; but] THROUGH FAITH IN HIS BLOOD, [or redeeming merits] to declare his righteousness [that is, to show unequivocally his method] for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: [or method of jus-

tifying the ungodly] that he might be just, and the justifier of him [which is immersed, no; which believeth the testimony merely, no, but of him] which BELIEVETH IN JESUS." 4th, 4, "Now to him that worketh is the reward not reckoned of grace, but of debt. BUT TO HIM THAT WORKETH NOT, BUT BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS COUNTED TO HIM FOR RIGHTEOUSNESS," God's established order of justifying the ungodly. We have presented this additional list of infallible and unequivocal testimony on justification by faith, to again arrest the attention of the reader—especially the reader who does not enjoy justification—and on this subject to bid him an affectionate farewell. Dear reader, nothing is so much desired by the writer, in reference to you, as your salvation—you must trust in Christ for salvation, as you have abundantly seen in the scriptures we have passed in review; this do according to the word of God, and you shall have eternal life, *Now record it on the pages of your memory, never to be obliterated, that if the great number of infallible texts we have quoted in the preceding pages be true, and they cannot be otherwise, the doctrines of Mr. Campbell, as he has published them to the world, and as they are preached by his followers on the great subjects of faith, justification and salvation, are false;* **FOR YOUR SOUL'S SAKE, ON THESE SUBJECTS, TAKE THE BIBLE FOR IT, NOT THE REFORMERS' NOTIONS, THAT THEY CALL BIBLE FACTS AND TRUTHS.** We have no disposition to misrepresent Mr. Campbell or any other man; of his religious views we will strive to be clearly understood, by all our readers. First, Mr. Campbell's doctrine is false on faith—with him evangelical faith is the belief of evangelical testimony—and we have seen clearly that faith is trust in Christ, founded on evangelical testimony, on evangelical promises, and on evangelical repentance; therefore, on this doctrine, he falls far short of the truth, which, in a matter of this nature, is falsehood. Second, With him *immersion* is the evidence of justification, without any scriptural warrant; for, if the salvation of all the world depended on showing from the word of God, clear proof of only one case of Apostolical immersion, the world would be *lost*. The scriptural order is therefore being justified by faith, we have peace with God through our Lord Jesus Christ—peace with God, witnessed by the Holy Spirit in the hearts of pardoned sinners, is the New Testament evidence of justification. On this subject, therefore, the doctrine of what is called the Reformation, is false. And, third, Mr. Campbell, as we have seen without a possibility of being mista-

ken, declares it to be the essence, the whole essence, of his Reformation; that the ordinances contain all the grace of God for the present salvation of God's people. To help the reader to understand fully the illustration in Mr. Campbell's paragraph, to which we refer, we will simplify it, without altering its sense, which is no misrepresentation. As God in the Kingdom of nature, has deposited in water the proper qualities for quenching thirst, and in milk, bread, various meats, fruits, roots and herbs, all the proper qualities for nourishing our animal nature, so he, in the Kingdom of Heaven, has deposited in the ordinances of religion *all* his grace for our spiritual nourishment and salvation; so that all the grace of God is treasured up or contained in the ordinances of the Kingdom of Heaven. Let the august body of witnesses we have heard in the preceding pages (we mean the Law, the Prophets, Jesus Christ, and the Holy Apostles) testify to the design of ordinances and the place of faith in salvation have the least impartial attention, and the reader will be convinced that the essence, the whole essence, of the modern Reformation, under Mr. Campbell, is false, and that the discovery that all the grace of God is contained in the ordinances of the Kingdom of Heaven, is a new thing under the sun. The Reformation, so called, stands on this trinity of falsehood. We do not mean to say that all who belong to that body have received all these things—we are happy to believe that many of them have not;—but it is their misfortune to be in company, by profession, with those who do receive them. We may inform the reader that what we have said above is not without a knowledge of Mr. Campbell's works.

Believing, unscriptural as it is, that an effort will be made to show that the ordinances contain all the grace of God, we will present one text, which will be one of the most easy to warp to that sentiment, and a scriptural interpretation will entirely free the text from such a slander; and this will show that all others may and should be freed from such misrepresentation, by the united sense and general meaning of the word of God. Acts 20th, 32, Says Paul; "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." In the preceding Paul commends the brethren first to God, then to the word of his grace. We ask what was the word of his grace? Certainly the gospel of the grace of God, named in the 24th verse, which Paul had taught publicly, and from house to house, testifying both to the Jews and also to the Gentiles, (the word of God's grace, or the gospel, the same of which was not faith and repen-

tance, as the Reformers have it, which is a manifest perversion of the gospel, but) repentance toward God, and faith toward our Lord Jesus Christ. Verse 21, The plain state of the case is, that the word of God's grace taught repentance in order to faith, and that through faith, which is whole and holy allegiance to Christ our King, men were to be justified, built up, and have inheritance among them that are sanctified by faith, that is, in me, says God, Acts 26th, 18, the latter part of that verse—so we see the way the word may build up, &c. Says Christ, "Sanctify them (my disciples) through thy truth." Thy word is truth, the same word of God's grace we have just noticed, and we have seen that its sanctifying tendency is found in its helping men to faith, and they are sanctified by faith; that is in me; that is, faith in God.—Salvation by faith is one of the clearest and fullest, in point of proof, of all the subjects set forth in the word of truth, **THY WORD IS TRUTH.**

Mr. Campbell has faithfully stated the truth where he says—"The essence, the whole essence of the Reformation, for which they contend, is wrapped up in the (in part imaginary) decree as above expressed, if it be true (it is a fact that) the ground on which they build is firm and unchangable as the rock of Ages, if it be false (which is the fact in the case, the word of God proving it to a moral demonstration) they are building on the sand.—Reader, examine it well, for the whole system of Campbellism stands or falls with this proposition; the essence of which is, that the ordinances contain all the grace of God; and for this there is no scriptural authority.

The covenant made with Abraham, Gal. 3rd, 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; (when God in the promises refers to the blessing of all the families of the earth) but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. So you see the institution of the Law of Moses, at Sina, was never designed to nulify or do away the promises and covenant made with Abraham, which were confirmed of God in Christ. "For, if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Wherefore, then, serveth the law? It was added, because of transgressions, (for if men had not been so disposed to unbelief and sin, as not to believe in Christ without the assistance of the Law of Moses, it would never have been instituted,

for it is our schoolmaster to bring us to Christ, that we might be justified by faith. If men had been wise enough, and good enough, to have come to Christ without the assistance of this teacher, of course he never would have been employed, for his services would have been useless) till the seed should come to whom the promise was made." From this passage we learn that the covenant made with Abraham was the christian covenant, in its most distinguished features and important promises. True, the covenant secured to Abraham a numerous literal offspring, and the land of Canaan, for a possession to his chosen natural descendants. But all this was essential to, and inseparably connected with, the fulfilment of the all absorbing and glorious promise, that in his seed, which is Christ, all families of the earth should be blessed: it was *confirmed of God in Christ*, which makes Christ the grand object in the covenant, who is called the desire of all nations, the messenger of the covenant, &c. So that the promises made to Abraham, and bound or confirmed of God in Christ, never were fully developed till the promised seed, which was Christ, had come and abolished the distinction between Jews and Gentiles, as to the privileges of the Kingdom of Heaven, and made all believers fellow-heirs of the grace of life. Hence it was the christian covenant that God made with Abraham, or the covenant in which *all christians have an important interest, and will have to the end of time*. Gal. 3rd, 29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," in whatever age or country you may live. 8th vr. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." This is further testimony to the truth that Gentile believers, to the end of time, are *included in the Abrahamic covenant*. Rom. 4th, 13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, (as the condition of justification) but through the righteousness of faith," God's established condition of justification. From the above quoted passage, it is proven, to a demonstration, that the *covenant made with Abraham was the christian covenant*, and that all the blessings our world has enjoyed since Abraham till now, and will to the end of time, through Christ, is but fulfilling that precious covenant promise in **THY SEED SHALL ALL FAMILIES OF THE EARTH BE BLESSED.**

One God, one covenant, made with one man, concerning one Christ, in behalf of one description of character believers, with

one design, their salvation, for whom *one* home is provided; even Heaven all indicate that there should be but *one* family, or *one* kingdom,—though this family should be small at the beginning, and swell to a kingdom—though this kingdom be confined to a spot at first, and afterward fill the whole world. Nor is the case altered because this family may have been poor or ignorant at first, or this kingdom small and local in its operations in its earlier history; nor does the dispensation of God's grace destroy his own kingdom, by giving his subjects the opportunity of passing from a less favorable to a more gracious state of things. And this is what we learn to be the fact—Ephe. 3rd, 15—of whom the whole family in heaven and earth is named. Here we learn that God has but one family, though part of it is above and a part yet below. Psm. 22nd. 27: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." *One King, one Kingdom.* Heb. 1st, 8: "But unto the Son he saith, thy throne, O God, is for ever and ever." Zech. 6th, 12: "And speak unto him, saying, thus speaketh the Lord of hosts, saying, Behold the man whose name is the **BRANCH**; (if the reader will examine he will be convinced that Christ is here intended) and he shall grow up out of his place, and he shall build the temple of the Lord; Even he shall build the temple of the Lord; (not literally, but in a far more important sense, even his church) and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the council of peace shall be between them both;" that is, between him and his subjects. You are desired to notice the idea of the continuance of *temple worship* under the reign of Christ, which was fulfilled in a Spiritual sense; but this shows that it was the same kingdom under better circumstances. Luke 1st, 32: "He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Here the idea of the continuance of the Kingdom of God, under the throne of David, is carried through all time, under the reign of Christ; which shows that there is but one Kingdom of God on earth. But to make this clear, beyond all doubt, your attention is invited to the plain infallible words of Christ: Mat. 21st, 43: "Therefore (that is, because the Jews have rejected the Prophets and me, as showed in the parable above) say I unto you, (Jesus) *the Kingdom of God* shall be taken from you, and given to a na-

tion (the Gentiles) bringing forth the fruits thereof." What Jesus threatened or declared did take place—the Kingdom of God was taken from them and given to the Gentiles, which is reasoned upon at length by St. Paul: Rom. 11th, 15, 26: The Apostle here compares the church, under the Mosaic dispensation, to a good olive tree—he shows that some of the natural branches which were the Jews were broken off, and that the believing Gentiles were grafted in with believing Jews, and partook with them of the root and fatness of the Olive tree, or were equal participants in the blessings of the Kingdom of God. 23rd vr: "And they (now unbelieving Jews) also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again. For if thou (now believing Gentiles) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree;" the one and only church of God, or into their own church or kingdom. And this will be the case if they abide not still in unbelief. It is *certain*, therefore, that we never have had but *the one Kingdom of God* on earth; it has been or might have been enjoyed by the Jews and ancient Israel, but it now is enjoyed by the believing Gentiles, *to whom it is given*.

But, says the objector, what says Daniel on the subject? We will hear—Dan. 2nd, 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Notice, reader, this stands connected with the history of four successive Empires, exhibited to Nebuchadnezzar's mind in a compound image, which was explained by Daniel. The first was the Babylonian Empire; the second was the Persian Empire; the third was the Macedonian Empire, and the fourth was the Roman Empire. Now all these *Empires* rose out of *Kingdoms*. So in the days of the Cæsars the God of heaven did set up a *Kingdom*, in the sense of universal reign, or Empire, and it shall ultimately prevail, so as to fill the whole earth; not that he had no kingdom before. The stone that smote the image had an existence before it came in contact with the image—*So the kingdom of God had an existence before it began its conquests of the Roman Empire and the world*, but like those Kingdoms before they spread into Empires, it was local and small as to the territory of its operation. Daniel is not so unfortunate therefore as to contradict Christ and St. Paul. But why did John and the Saviour proclaim the approach of the kingdom if it had

long been standing? Because it was now soon to be opened to all the world, and to offer equal privileges to all, which was to give it triumphant influence; and because the Jews had long lived unworthy of their privileges, and on that account were not much better off than their heathen neighbors—Christ comes to introduce among them the last and most glorious dispensation of God's grace; and on these accounts, John and the Saviour proclaims the kingdom of God, in the fullness of gospel grace at hand, without; however, intimating that as yet God had never had a kingdom in the world. The truth is, after we have heard all objections, and those above are all that deserve attention, it remains a clearly proven scriptural truth, that God has had but one kingdom in the world. But we hasten to meet the last objection, which is only a mistake or misapplication, which is founded on Jere. 31st, 31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." This passage Paul quotes, Heb. 8th, 8, 12.—Now every reader will see that Paul and Jeremiah are both speaking of the Sinaitic covenant, and not of the covenant made with Abraham. Of both, Paul speaks thus: "The covenant which was confirmed before of God in Christ, (this is the covenant with Abraham) the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." The law here was bound in the covenant at Sina, mentioned by Paul and Jeremiah. Thus we have St. Paul's showing that the old nulled covenant is that from Sina, and not that with Abraham. **THE TRUTH IS, THAT THE COVENANT MADE WITH ABRAHAM IS NEVER SPOKEN OF AS HAVING PASSED AWAY**, or old in the scriptures. The terms of the new covenant, as stated by Jeremiah and Paul, are, "I will be your God and ye shall be my people;" and this is an important part of the conditions in the covenant made with Abraham, stated in the 17th chap. of Genesis: "I will be a God unto thee and thy seed after thee." Thus we see that the Abrahamic covenant and the new covenant, with regard to some of their most essential features, are the same. The truth is, the new covenant, with all its blessings, to the end of time, is but the fulfilment of that distinguished promise in the covenant made with Abraham—**IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED.**

1. It is a well known truth that all laws flowing from proper Le-

gislative authority, which are understood, received and obeyed by the people, stand in full force until the proper *Legislative authority* repeals such laws.

2. It is a well known truth that when God formally instituted his kingdom in the world, he established the *right of infant membership* in his kingdom, which was received, understood and long practised among the subjects of his kingdom. According to God's order they were admitted into his kingdom at eight days old.

3. It is a well known bible truth (though many, from fatal misguidance in their teaching, deny it or wish to disbelieve it) that this long established law has *never been repealed*; for, to do away this law God must repeal the law, and show the *repealing act* in his law book, the Bible. *This he has not done.* But Christ virtually enstamps the old law with a fresh seal *to last to the end of time*—Mat. 18th, 1: “At the same time the disciples came unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” In this case Jesus makes a little child the moddle; agreeable to which, in an important sense, every man must be made like him or he cannot enter into the kingdom of heaven. Now as a little child is the pattern after which, in an important sense, every sinner must be fashioned to enter the kingdom of heaven, **THE LITTLE CHILDREN MUST BELONG TO THE KINGDOM OF HEAVEN**; and this is clearly affirmed by the Saviour—Mark 10th, 13—Mat. 19th, 13—Luke 18th, 15—From all three of these passages you will learn that the children were brought to the Saviour at this time for his special blessing. Mark 10th, 13: “And they brought young children (Luke says infants) to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.” Not merely of such have been the kingdom of God in former days, but of such is the kingdom of God *now*, under gospel administration. “Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, (because he is the pattern and subject of the kingdom) he shall not enter therein.” (And as Jesus welcomes and receives in the arms of mercy every returning sinner who comes to him for salvation, so “he took them (the children) up in his arms, put his hands upon them, and blessed

them"—leaving no room for any unprejudiced mind to doubt what relation infants sustain to the end of time to Jesus Christ—OF SUCH IS THE KINGDOM OF GOD.

We find in this passage what is *equivalent to a positive command* of great consequence—"Suffer little children to come unto me [as these were brought by their parents or friends] and forbid them not, [forbid not those that bring their infants to me, for those were the persons that the disciples had forbidden] for of such is the Kingdom of God;" and of course they ought to be brought to me, and these words of our Lord are as *forcible a command* as if he had said, bring your infants to me, for, or because, they belong to the Kingdom of Heaven, and I am King, and they are mine. It is therefore made the *duty* of parents—who say like Joshua of old, as for me and my house, we will serve the Lord—to bring their children to Christ—to do this, they must bring them into *his house or church*, there being no other way of obeying this command, which is as forcible now as when it was first uttered; and, you know that to do this now, they must be baptised. With every wise King, and in every wise Kingdom, that has been on earth, children have been regarded as the most precious jewels of the nation; they are the only instruments on which the parentage of any nation have any good reason to depend for their comfort and safety in after years. Deprive this nation of children for the next thirty years, and what would become of the blood bought liberties we enjoy? They would be lost, irrecoverably lost—the then living, scattering, gloomy population would become an easy prey to a foreign foe, together with all the wealth of the land.

In the Kingdom of God children are as precious as they are in the kingdoms of men; *they are the blood bought jewels of Jesus Christ*; they are, as a body, the best members that were ever inducted into Christ's Kingdom, where the obligations of the induc-tors are faithfully discharged—these obligations, for one important place, are found in Gen. 18th, 19: "For I know him, [that is, Abraham] that he will command his children and his household [his servants] after him, and they shall keep the way of the Lord, to do justice and judgment; [the doctrine here is this, the man who, like Abraham, according to God's order, introduces his family in infancy into the Kingdom of God, and brings them up in the nurture and admonition of the Lord, his labors shall generally be crowned with success, and the result will be, they shall keep the way of the Lord, to do justice and judgment, and so God shall bring his blessing upon both parents and children. We do not entertain a single doubt of the truth that, as a body, infants

are, under the qualifications stated, the best body of members ever introduced into Christ's kingdom. First, They are all proper subjects—no one can say this and tell the truth of near all adults, who are received by baptism into the different branches of the church. Second, If they are fairly dealt by, there will be among them the fewest cases of fatal and final apostacy; decidedly fewer cases than will be found among those who have run wild till adult age. We ask who are the strength of the church? Without doubt the offspring of pious parents, and especially those who have obeyed God, in formally bringing their children into God's kingdom, and according to his word trained them up in the way they should go. We admit that many parents have done much, or at least something for the benefit of the church, in training their children, who have been so unfortunate as to form fatal prejudices against God's order, in receiving children into his church. But doubtless they would have been more successful if they had submitted fully to God's order. We may here observe that some have vainly quibbled against infant membership, from the following passage: Mat. 18th, 6: "But whoso shall offend one of these little ones which believe in me," &c. The effort here is to prove that those above spoken of were believers. This, however, is without authority—infants are not believers. He speaks of these first, and in the sixth verse he says, "Whoso shall offend one of these little ones (not children or infants, but little ones, in the sense of humility) which believe in me," and of course are of adult years. But any thing to raise a dust, to blind or mislead on this subject. The following is a fair specimen of the regard for the word of God, among opposers of infant membership—Christian System, page 140; "Covenant of circumcision" in pursuance of the first promise, (made with Abraham) and in order to its exact and literal accomplishment, about twenty-four years after its promulgation, the covenant of circumcision was established.—This covenant, in the flesh, marked out and defined the natural descendants of Abraham, and gave to the world a full proof of the faithfulness of God, putting it in the power of every one to ascertain how God keeps his covenants of promise with all people."

Notice reader, Mr. Campbell says "This covenant, in the flesh, marked out and defined the natural descendants of Abraham."—Hear what God says on the subject: Gen. 17th, 12, 13: "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must

needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." And if you will notice above, the essential stipulation in the covenant is, "I will be a God unto thee and to thy seed after thee," which necessarily includes the covenant of grace. Now, reader, you see Mr. Campbell makes circumcision a mark and definition of Abraham's natural descendants.—The above quoted passage shows that it never was intended as such a mark and distinction;—it was ordered to be imposed on all the servants which were not of Abraham's seed. How could circumcision be a distinguishing mark to define faithfully Abraham's seed, when, if God was obeyed, it was administered to multitudes of servants and proselites that had no blood relation to Abraham.—Mr. Campbell would wish us to understand circumcision to be a sign of national distinction. St. Paul, Rom. 4th, 11, says: "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." To say the least that we ought to say, and tell the truth, Mr. Campbell, in this place, misrepresents God and St. Paul. And now, may the Great Head of the Church save the reader from being lead by any teacher of this disposition and order, by whatever name called.

N. B. It may be said that the preceding work is insulting.—The reader may be sure that if any insult is taken here, it will be taken where none ever was intended. Public doctrines are public property, and this free community has a right to speak freely concerning them, so that they speak the truth, and this we have strove to do in the words and clear conclusions of the word of God; and, if in these conclusions we have called some of the doctrines of Mr. Campbell and the Reformers false, we hope that no Reformer will understand us in an ill sense, for God knows that the writer has now no illness at any mortal man on earth. But we hope that the passages, the many passages, which may be thought to have this offensive construction, will be carefully examined in the relation in which they stand in the Bible, and if the reader is unprejudiced, we believe he will not differ much from the writer in his conclusions.

are, under the qualifications stated, the best body of members ever introduced into Christ's kingdom. First, They are all proper subjects—no one can say this and tell the truth of near all adults, who are received by baptism into the different branches of the church. Second, If they are fairly dealt by, there will be among them the fewest cases of fatal and final apostacy; decidedly fewer cases than will be found among those who have run wild till adult age. We ask who are the strength of the church? Without doubt the offspring of pious parents, and especially those who have obeyed God, in formally bringing their children into God's kingdom, and according to his word trained them up in the way they should go. We admit that many parents have done much, or at least something for the benefit of the church, in training their children, who have been so unfortunate as to form fatal prejudices against God's order, in receiving children into his church. But doubtless they would have been more successful if they had submitted fully to God's order. We may here observe that some have vainly quibbled against infant membership, from the following passage: Mat. 18th, 6: "But whoso shall offend one of these little ones which believe in me," &c. The effort here is to prove that those above spoken of were believers. This, however, is without authority—infants are not believers. He speaks of these first, and in the sixth verse he says, "Whoso shall offend one of these little ones (not children or infants, but little ones, in the sense of humility) which believe in me," and of course are of adult years. But any thing to raise a dust, to blind or mislead on this subject. The following is a fair specimen of the regard for the word of God, among opposers of infant membership—Christian System, page 140; "Covenant of circumcision" in pursuance of the first promise, (made with Abraham) and in order to its exact and literal accomplishment, about twenty-four years after its promulgation, the covenant of circumcision was established.—This covenant, in the flesh, marked out and defined the natural descendants of Abraham, and gave to the world a full proof of the faithfulness of God, putting it in the power of every one to ascertain how God keeps his covenants of promise with all people."

Notice reader, Mr. Campbell says "This covenant, in the flesh, marked out and defined the natural descendants of Abraham."—Hear what God says on the subject: Gen. 17th, 12, 13: "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must

needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." And if you will notice above, the essential stipulation in the covenant is, "I will be a God unto thee and to thy seed after thee," which necessarily includes the covenant of grace. Now, reader, you see Mr. Campbell makes circumcision a mark and definition of Abraham's natural descendants.—The above quoted passage shows that it never was intended as such a mark and distinction;—it was ordered to be imposed on all the servants which were not of Abraham's seed. How could circumcision be a distinguishing mark to define faithfully Abraham's seed, when, if God was obeyed, it was administered to multitudes of servants and proselites that had no blood relation to Abraham.—Mr. Campbell would wish us to understand circumcision to be a sign of national distinction. St. Paul, Rom. 4th, 11, says: "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." To say the least that we ought to say, and tell the truth, Mr. Campbell, in this place, misrepresents God and St. Paul. And now, may the Great Head of the Church save the reader from being lead by any teacher of this disposition and order, by whatever name called.

N. B. It may be said that the preceding work is insulting.—The reader may be sure that if any insult is taken here, it will be taken where none ever was intended. Public doctrines are public property, and this free community has a right to speak freely concerning them, so that they speak the truth, and this we have strove to do in the words and clear conclusions of the word of God; and, if in these conclusions we have called some of the doctrines of Mr. Campbell and the Reformers false, we hope that no Reformer will understand us in an ill sense, for God knows that the writer has now no illness at any mortal man on earth. But we hope that the passages, the many passages, which may be thought to have this offensive construction, will be carefully examined in the relation in which they stand in the Bible, and if the reader is unprejudiced, we believe he will not differ much from the writer in his conclusions.

ERRATA.

- Page 7—After stars read *of*, instead of *in* heaven.
Page 9—After Jer. read 31st, 32, instead of 22.
Page 10—After future, read *conduct*, not *condition*.
Page 28—After appointing, read *or*, not *of*.
Page 19—After show, read *their*, not *the* faith
Page 20—After are, read *designed*, not *desired*.

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